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SEPTEMBER 1931

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OUR SEPTEMBER ISSUE

devotes much space to Africa. **Mr. Arthur J. Orner,** as head of the industrial department of Mt. Silinda Institute in the East Africa Mission, has been brought into peculiarly close relations with the forest he describes as well as with the young men whose life-stories he tells. **Rev. Tapera Nkomo,** evangelist, gives his own history.

A story told by **Rev. Henry C. McDowell** of Galangue, West Africa, in the course of his address at Seattle, so moved and impressed his audience that we are giving it by itself to our readers.

An entertaining account is given of the World Service Exhibition in Johannesburg, Natal, a striking and unique affair, planned and staged by our own **Dr. James Dexter Taylor,** though interdenominational, interracial, in scope. It is suggested that many other cities should go and do likewise.

A new book by **Dr. Cornelius H. Patton** is just out, and Secretary Eddy has prepared for our readers a review-article which will make each one of you want to read *God's World* for yourself.

Dr. David A. Brown corrects some prevalent misconceptions concerning famine relief in China.

What the Gospel of Christ, what the service of healing in the name of Christ, has meant to many of the most hopeless class in the world is shown in **A. Peter Nelson's** sketch of his own life, translated by Professor A. J. Saunders of the American College, Madura.

We would call your attention to the **Prize Sermon Proposal** on page 394—every minister will be interested in it; to the suggestion made by **Rev. Charles C. Merrill** for a celebration on November 15th; to the little sketch by **President Bicknell** of Jaffna College, of **Pastor Sinnatamby** of the Ceylon Mission, who died on July 28th; this will be found on page 413.

Those who have enjoyed and profited by **Miss Dorothy P. Cushing's** THIS IS STATION ABCFM and her occasional spicy articles in this magazine, and those of our missionaries on the field who have come to know her while on furlough will regret to learn of the sorrow that has come to her in the death of her mother whom she has devotedly cared for during a long illness.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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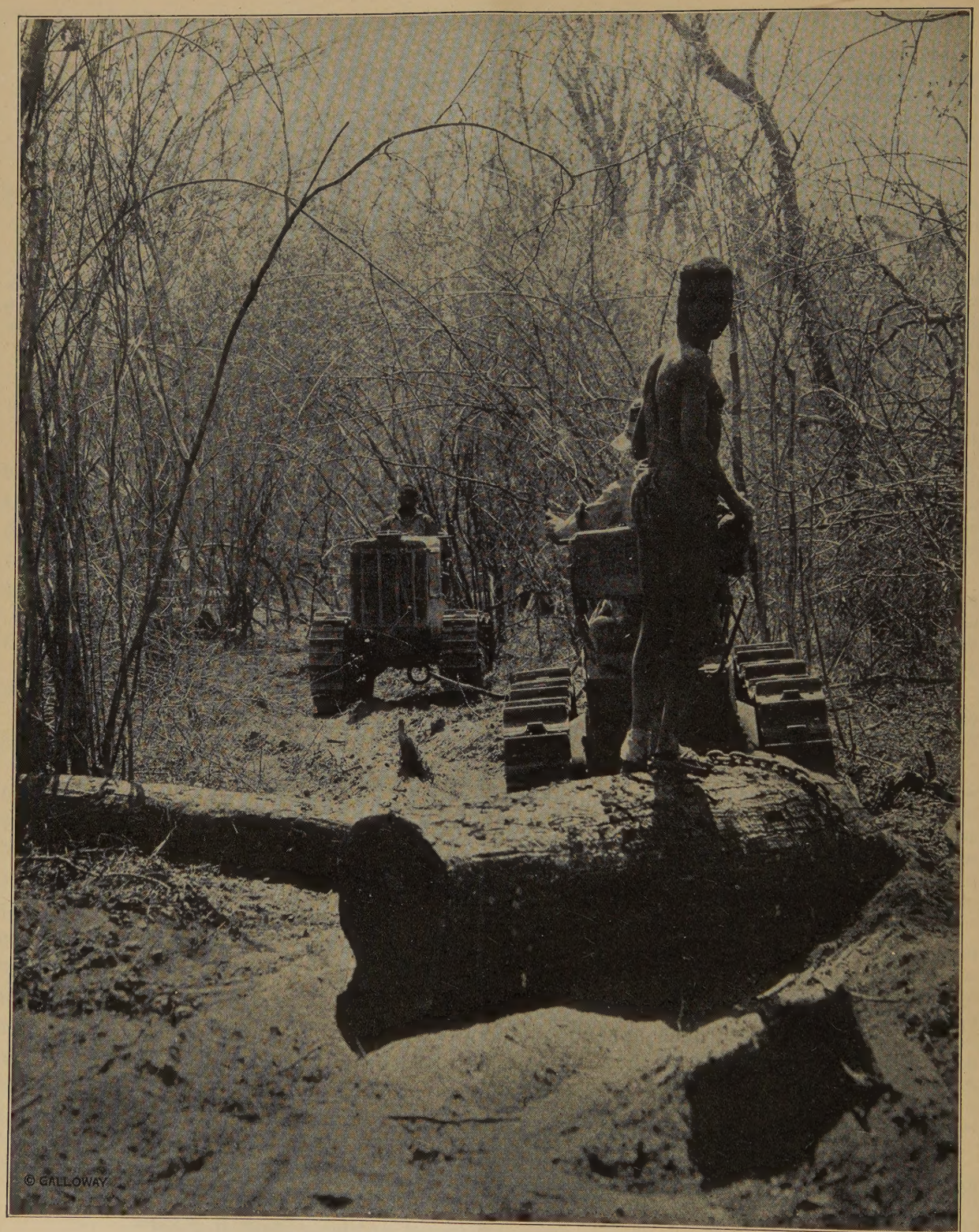


MODERN LOGGING METHODS ON THE ZAMBEZI

This view was taken some seventy miles up the river from Victoria Falls. Not far south is the great Mt. Silinda Forest of which Mr. Orner writes. Lumber is only one of the multiple products of Africa.

THE MOUNT SILINDA FOREST: A MISSIONARY AGENCY

By ARTHUR JEROME ORNER

NATURE has done her part lavishly in making Mount Silinda, in Rhodesia, East Africa, one of the most beautiful mission stations of the American Board anywhere in the world. When the first little band of missionaries approached Mount Silinda thirty-seven years ago they were attracted from afar by the sight of the cool greenness of the tropical forest crowning the summit of the mountain. Their first crude dwellings were erected in a little opening in the edge of the forest, on a gentle slope looking eastward toward a glorious view of the rising sun over the hills of Portuguese East Africa.

Here under the very shadow of the forest the present Mount Silinda Station with its more than fifty permanent buildings has been developed into one of the leading educational institutions and best-known mission stations of Southern Rhodesia. All about the edge of the forest, and in the near-by valleys, the kraals of African savages have been transformed into little Christian hamlets, and the ringing of the church bell has replaced the rhythmic beating of heathen tom-toms—and in all this the forest has played a large part.

Many people picture South and East Africa as a land of tall timber; but on the contrary it is a land of tall grass, and short grass, with here and there areas thinly covered with gnarled, stunted trees, scarred and twisted by the annual veldt fires of many years, and most of them worthless for timber purposes.

The Silinda forest is unique in many respects. There is no similar forest in Rhodesia. The chief forest officer of the colony who has had many years' experience throughout South Africa, said recently that nowhere in all South Africa is there a forest with the same luxuriant growth, or containing such valuable timber. During recent years this has come to be one of the well-known beauty spots of Southern Rhodesia and many visitors have come long distances to marvel at the giant mahogany trees, rising in some instances to more than two hundred feet, and the ebony and iron-wood, and a score of other varieties not known in America, and many of them never found even in any other part of Africa.

This amazing forest is not large, as forests go. It only covers a little more than two square miles on the top of the mountain, four thousand feet above the sea, but the value of the timber in that little tract has been conservatively estimated at a million and a half dollars! More than half of the whole tract—approximately eight hundred acres—belongs to the Mission.

The casual visitor is at once struck by the denseness of the growth which in many places almost hides the light of the sun, leaving the ground in perpetual semi-darkness. Little startled "blue duiker" whistle shrilly and flit through the undergrowth like shadows. Parrakeets, hornbills and other strange birds which make their homes in the tree-tops are heard quarreling in the distance, and troops of inquisitive "blue monkeys" chatter as they peek out from behind protecting branches.

After nightfall the gruff bark of a leopard or shriek of an owl is frequently heard. Great "monkey-ropes" hang from the trees, and orchids grow in profusion among the branches, drawing their nourishment from the air. Beautiful ferns and smilax fill the glades.

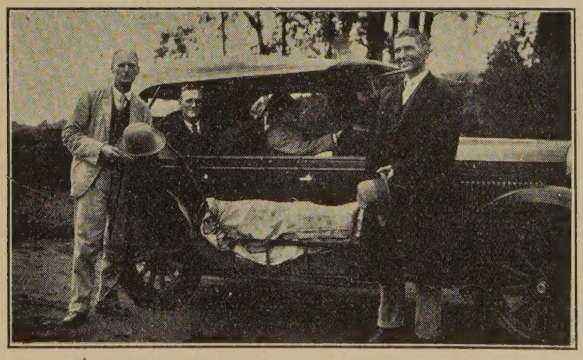
Parasite figs are found too, making a more luxuriant growth than anywhere else in South Africa, and throwing their tentacle-like branches around the trees, drawing their very life-blood, and if left alone eventually killing the tree. But a friendly hand has intervened and now these parasites are cut down before they have the opportunity of destroying the useful timber. What a sermon one might preach just here! How similar these ruthless parasites slowly entangling and strangling the trees in the Silinda forest, to the heathen superstitions, and fears, and customs, slowly but surely encircling and taking possession of the minds and hearts of the children of Africa, until the whole life has been stifled and strangled and made useless. But as a friendly hand has intervened on behalf of the trees, so too God has sent friendly hands to intervene on behalf of these helpless children, and through the church, and the school, and the workshop, they are being rapidly reclaimed from the destroying tentacles which are reaching out to claim them.

Surrounded by this wonderful semi-tropical picture the Mount Silinda Mission Station has developed during these thirty-seven years into the central training school of the East Africa Mission. There is a beautiful church, entirely the handiwork of the people themselves. Two large school buildings, crowded to capacity, offer accommodation for five hundred boys and girls, half of whom live in the

boarding departments. Here the advanced pupils may be trained in methods of teaching and have an opportunity of practicing on their younger brothers and sisters.

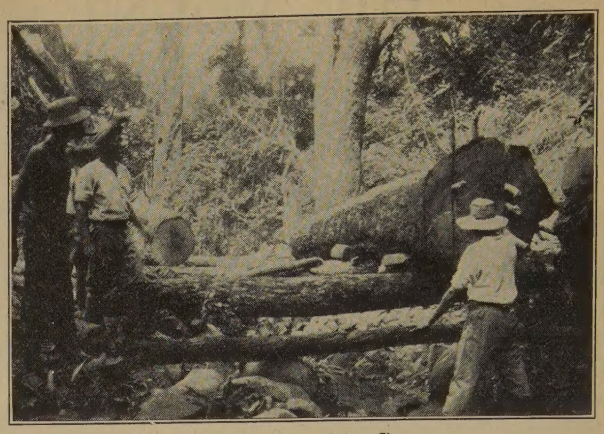
A large shop and extensive gardens provide for industrial and agricultural training. The shop is well equipped with machinery—a sawmill for sawing the great logs from the forest, and wood-working machinery to prepare the timber for further use, a grinding mill for preparing the large quantity of meal required for feeding the boarding pupils, and an electric dynamo for lighting the buildings of the station.

One of the romances of the early days of the Mission is the story of the bringing of the traction engine to Mount Silinda under its own power by Mr. Fuller more than twenty-five years ago. All the way from Beira, across the lowlands of Portuguese East Africa through the trackless wilderness, and then up into the mountains he fought his way with this engine, which was to play such a large part in the building of the Mission and the industrial development of the school. Water was scarce and in some places had to be carried for miles, in clay pots, on the heads of natives. A serious breakdown occurred which made it necessary to leave the engine, for the time, and send all the way to America for parts, but after these came the battle continued until the engine finally made its triumphant arrival at Mount Silinda a year after it had left Beira, a hundred and fifty miles away.



Mr. Fuller, Mr. Dixon, Mr. Dysart

And so through the years the school has grown and advanced. Ever increasing numbers of boys and girls have knocked for admission, until finally it has become necessary to limit the numbers. Many of these boys and girls are preparing themselves to become preachers, or teachers, so that they may help their own people. They are the Apostles of Christ who are going out into the whole countryside taking with them the Gospel message and demonstrating in their own homes the better way of living. They are both preachers and teachers, and with



Sawing Wood at Mt. Silinda

their own hands they are showing other boys and girls how to make better homes, and to make beds and tables and chairs; showing them too, how to grow better crops and raise better cattle, and how to protect their children from malaria and dysentery and the other tropical diseases which take such a heavy toll, especially from among the children.

But how has the forest helped in doing all these things? Well, first it has supplied the lumber without which the church, and school, and shop, and all of the other buildings of the Mission would have been impossibly expensive. Every year since the engine arrived from thirty to forty large trees have been cut in the forest and hauled to the sawmill, where the boys have learned to cut them into slabs and planks. By far the greater part of this timber has been used in the building work of the Mission, for making the roofs, and floors, and ceilings, and even the doors and windows and furniture. All of these things have been made by the boys of the school and have been built by them into the church and school and other Mission buildings, and into the homes of the native Christians too, where before, doors and windows and furniture were unknown. And so the forest has entered into these homes and has brought more decency and comfort than were there before.

It is not easy for an uncivilized people to rise to a higher plane of living. Wages for unskilled labor are low, ridiculously low from our standpoint. Unless one can be trained in some trade there is no way of earning higher wages which will make possible more comfortable homes, and bring relief from drudgery for the wives and mothers in those homes. Through learning in the shop to make these things required in the Mission, and the furniture for the homes in the neighborhood; and then in the building of those houses, the hands of the boys are trained, and their perception is quickened, so that they are able to rise to higher planes. With that training of hand and mind comes a change of heart, and Christian character is developed.

Photo by Ernest W. Riggs

THE FAMOUS CHIKORE TREE

The Chikore Tree had been the center of the superstitious rites and orgies of the Chikore tribes for many generations at the time of Dr. Cornelius Patton's visit to Africa twenty years ago. A landmark for twenty miles around, it could shelter a thousand people in its shade, and on Easter morning the entire Christian community, the men clothed in white, the women in colors, seated themselves on the ground, a solid mass, close to its trunk. In circles under the outer branches sat the heathen with their ten chiefs who had complained that they wanted back the old days because the old days were best. One by one the Christians were called upon to answer the question, "Were the old days best?" One answered that this used to be called the hungry country, but now they had plenty of food, because the missionaries had taught them how to better cultivate the ground; another that the missionaries had driven the lions and leopards away that had filled their lives with terror; another spoke of the healing work of the missionary physician, another, of the wonder of being able to read and write. One said that the sacrifices he had made under that tree had brought no peace to his kraal, but that now his family were Christian and their hearts were full of joy. Last of all, Dr. Patton asked the Christians to join hands in a circle around the tree, then invited all the others who wished to stand with the Christians to join hands with them. They came over, young men and young women, mothers with babies on their backs, and the Christians opened the circle and took them in.

A VIEW OF THE BUZI RIVER AT MACHEMEJE, P. E.A.

Sometimes the Christian young men go away to the towns and mines where they think greater opportunities are offered, but more frequently they build their little homes near-by among their own people, for the African is a great lover of home, and wishes to be near people of his own kin. It is interesting to watch the lives of some of these individuals and see the growth of character from year to year.

* * * * *

Jack Nkomo was always a steady boy. He never was at the top of his class, nor was he at the bottom, but we learned that we could count on him almost always to do the right thing. After a few years in school he was given an opportunity to take up the carpentry and cabinet-making grade. Here his characteristic of steadiness showed itself in good work. Some were quicker—and more careless—but Jack could always be counted on to turn out work which would stand the test.

Jack Nkomo now has a wife and two cute children. With so many mouths to feed he looked for larger opportunity and so with a friend he started an independent cabinet-making shop at Chipinga, the nearest European village. Business was good and Jack and his partner prospered. In addition to their carpentry work they made it a practice to preach on Sunday to as many of the native people as they could gather together in their home, and later on they started a night school.

Perhaps it was the night school, or perhaps it was just gratitude for what God had done for him, and a great longing that his people might have the same opportunities which he had had, but at any rate, five years ago Jack Nkomo decided to sell out his prosperous little business and to go with his family out in the wilderness fifty miles from his old home, into the midst of ignorance and superstition, and to start a school for the children. There on the Changadzi river Jack Nkomo has put up a little school building, has established his own home and is actually moulding the character and lives of a whole community.

* * * * *

Another picture—Ndaba Dhlakama came to Silinda school from way down in the lowlands near the Indian Ocean. He was older than most of the boys, and more grave and serious. One seldom heard him laugh, but his face would easily break into a quick bright smile. He was a Christian when he came to us and had spent a little time in school in Beira where he had been converted under the guidance of Mr. Bunker.

Ndaba, probably because he was older than the other boys and married, did not remain in the school as long as most of them nor make quite as quick progress as some, but he did complete a course in cabinet-making, and then he built himself a nice

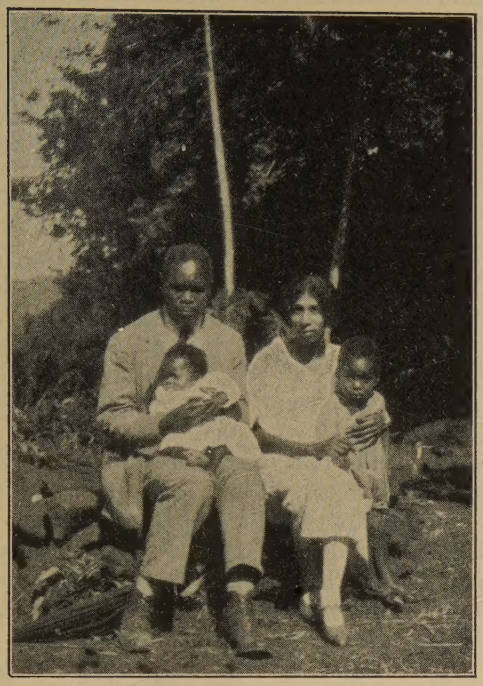
Grinding Meal at Mt. Silinda

little home within sound of the church bell. In his own home he set aside one room as a carpenter shop where day after day he works, turning out some of the very finest furniture that anyone could desire. There is never any difficulty in disposing of his products for everyone knows him now and most people are willing even to pay a little more than others ask because they know that there is honest Christian character behind the plane which smooths the planks, and that the hidden joints are honestly constructed.

Perhaps Ndaba has not been talked about as much as some of the preachers or teachers of the Mission, but his influence is none the less on that account. His voice is seldom heard in church or community discussions, but when he does speak there is always an attentive silence, for everyone knows that what he says will be worth listening to; and in the community it would be hard to find another with a larger influence for the right.

* * * * *

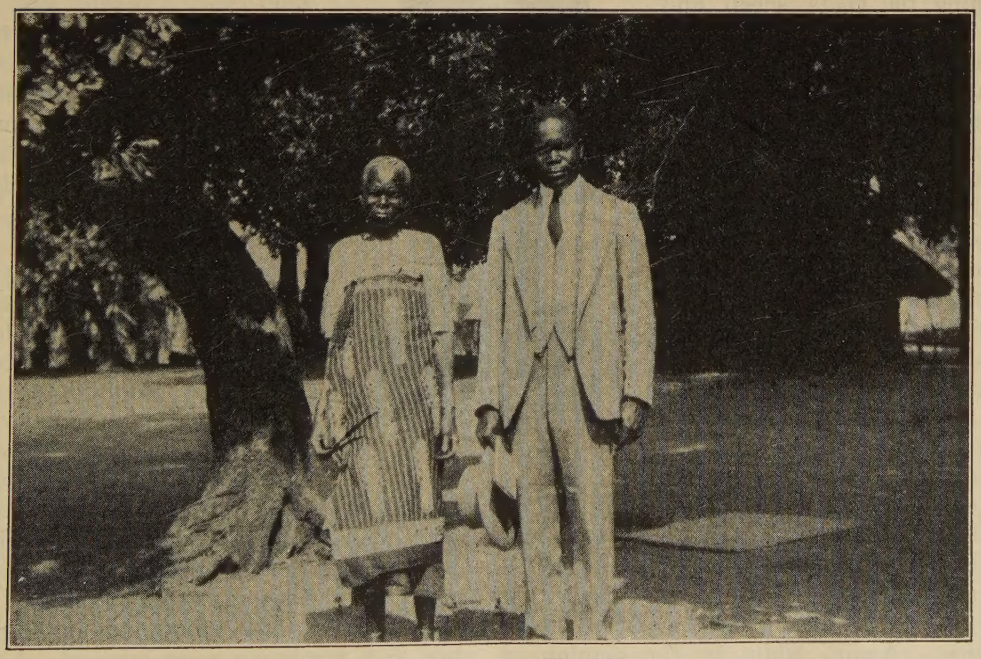
Kamba Simango is a friend of Ndaba's. He too is from near the Indian Ocean, and he came to school at about the same time Ndaba did. Kamba was one of the very best scholars in the school, and in the shop he quickly mastered the secrets of carpentry and several other trades. He soon decided that he wanted to be a missionary, but before taking up his life work he wanted more education so that he might be better able to help his people. So Kamba earned money and came to America where, as many of you know, he worked his way through Hampton Institute, and then through the Teachers' College at Columbia University, where he graduated with honors.



MR. AND MRS. C. KAMBA SIMANGO OF THE EAST AFRICA MISSION OF THE AMERICAN BOARD

The picture was taken at Gogoi where the Simangos are stationed for the present.

THE SIMANGO CHILDREN



KAMBA SIMANGO AND HIS MOTHER

Five years ago Mr. Simango returned, with his wife, to Africa as one of the missionaries in the East Africa Mission, and from the day he arrived his influence has been very great as he has labored with hands and head and heart to bring his own people out of darkness.

These are just three characters, each very different from the others. There are scores of other stories which might be told, but these are enough to show the way in which God has been able, through human hands, and through the use of His material gifts, to reach and claim for His Kingdom a needy and worthy people in a far-away corner of Africa.

TAPERA'S STORY

By TAPERA NKOMO OF MASHANGA, *Portuguese East Africa*

MY parents were not Christians; they worshipped the spirits of their ancestors and I did the same as I was afraid of the evil spirits. My father came from the neighborhood of Sofala and his wife was the daughter of a chief. I knew her very little. He was a bigamist and his second wife, together with his concubines, arranged to kill him, which they did, cutting off his head during a beer-drink. My mother died also while I was very young so that I know very little of my parents. I was brought up by my uncles and aunts who have been very good to me. When I told a lie they punished me.

TAPERA NKOMO

As a child I fought with my companions and killed birds while we were watching the goats, sheep, and oxen. The older boys sent us younger ones into the neighbors' fields to steal. I did it but my conscience was never in peace but made me tremble, and I pledged myself I would not do it again. I loved to dance and people complimented me on my skill. I was also successful in fishing, but one day I was almost caught by a crocodile. I thought that this accident almost happened to me because I had not sacrificed to the spirits of my ancestors. Once I was bitten by a snake in the house, and as I did not swell I thanked the gods of Nkomo (my ancestors) who had had the power to deliver me.

Later I entered the employ of one of the white administrators of the country and stayed with him quite a while. His wife was a black woman whose child had an accident and she accused me to her husband who beat me with a whip made of hippopotamus hide. Again, while in the employ of another white man a wedding occurred. The guests were drinking things I did not know, so I began to sample all bottles that were there and became drunk. My master's wife saw it and beat me. Since then I never wanted to touch alcoholic drinks.

While I was working at Beira I did not hear anything of Jesus Christ, that He had died for men, although there were Catholics in that town. I imagined that when they were teaching they were trying to make the blacks white men. I never heard them speak of the Gospel. About 1905–1907, while I was working in the Savoy Hotel, Mr. Bunker of the American Mission arrived. He preached conversion in the name of the Lord Jesus, but I did not know who this Lord was. I was interested but my conversion was delayed, as the teaching was given in Zulu and I could not understand everything. I went home to Mashanga and began to pray without knowing exactly what it meant. Passing through the forest I began to pray all alone. I suffered on account of my sins, knowing that Jesus had died for me. At Beira I again heard Mr. Bunker preach the word of God. I stood up and declared that I wanted to be a Christian. Then I had great joy, like the girl whose bridegroom had purchased from her 100 head of cattle!

Then Mr. Bunker sent me to Mount Silinda School in Rhodesia and paid my fare on the train. There in April, 1908, I was received into the church.

After five years at Mount Silinda I went to Lourenzo Marques to study Portuguese and I entered the Training School at Rikatla and took some private lessons from a Portuguese lady. During my study, Mr. Maxwell, missionary in charge at Beira, died and my hopes were crushed. I was obliged to look for work and entered the Club Hotel at Lourenzo Marques as first waiter. There I met

terrible temptations which remind one of those of Joseph in the house of Potiphar.

By the beginning of 1922 I had an intense desire in my heart to reconsecrate myself to God's work. It was like an inward fight! I had difficulties with my white employer; he refused to let me go and promised me £5 each month. As I did not accept he took my watch for which I had paid £1, 5s. He thought I would stay until he would give it back to me. I was certain to find something better and said I must enter the service of God rather than to look for the things that please me. I left.

Mr. Loze, the head of the Swiss Mission at Lourenzo Marques, was my friend; so I told him of my desire to enter the work of the Lord and teach the people of my country who were numerous right there in that city. After explaining what was in my heart, I added: "Could you let me have a hall?" God put in his heart to give me my heart's desire. I want to praise our great God and express my thankfulness to Mr. Loze who answered so favorably my request. It was a turning point in my career.

After some time God began to speak to the hearts of young men from Mashanga, Mombane, Chilesane, Nyazinga, Buzi and even those from Lena. It was in 1922 that they began to be received into the church of Jesus Christ and to be baptised in the name of the Lord. In the following years until 1929, 116 have been converted and 74 have been baptized.

I am very thankful to Mr. Loze and Mr. Bunker for their kindness to me. They understood that it was the work of the Lord.

THE WORLD-IN-JOHANNESBURG

By DOROTHY P. CUSHING

AFRICANS, Europeans, Indians and Chinese mingled freely, without a whisper of criticism or irritation, in the crowds that day after day thronged the great World Service Exhibition put on recently in Johannesburg, South Africa—planned and staged by Dr. James Dexter Taylor of the South Africa Mission of the American Board.

More than 10,000 persons viewed the fascinating display of colorful scenes from around the world; were thrilled by the movies, which, like the Magic Carpet, whisked them to far lands for a brief visit; watched the magnificent pageant and listened enraptured to the music of great choirs and choruses of native singers.

OFF ON THE RIGHT FOOT

Of course no well brought up exhibit is really "opened" unless the mayor or governor, or whatnot, starts it off on the right foot. So, the Mayor of Johannesburg (Mr. G. W. Nelson), opened the "big show" with the Bishop of Johannesburg, Right Rev. Dr. A. B. L. Karney, introducing His Honor.

A blue cover and a blue-blood name distinguish the handbook of the exhibit, a pamphlet of 43 pages telling one what to see and why. His Excellency the Earl of Clarendon, Governor-General of the Union of South Africa, expresses himself in the foreword as in hearty accord with the purpose and spirit of the effort.

"No true appreciation or understanding of this great Christian enterprise can be reached without a study of the far-reaching activities of all Missionary labors," says His Excellency in part. "The first object of this Exhibition . . . is to demonstrate, by means of united effort, that there is a unity in the results of Missionary labours. . . . The second is to present a world-wide panorama of Christian service.

"We of the Christian faith . . . must surely strive to assist in making it possible for the gallant and devoted band of Missionaries to continue and develop the work of carrying the Saviour's wonderful message to the Pagan Peoples of the universe. . . ." Signed—Clarendon.

AN INTERDENOMINATIONAL SUCCESS

In a paragraph all by itself let it be said that this whole affair was conducted as an interdenominational matter, with Baptists, Congregationalists, Presbyterians, Methodists, and representatives of the Church of the Province, Natal Missionary Conference, Swedish Mission, and others working together toward one end.

SEE 'EM—EAT 'EM—HEAR 'EM

Look! soft lights—gleam of brass—tinkle of glass—glow of bright colors—a Chinese street, actually! A Japanese bazaar—exquisite! Here, see! an exhibit of Negro art—from America! Things to delight the eye, charm the ear, tickle the palate. Best of all, painless acquisition of valuable information, and an inoculation in world friendship—without a hangover.

Stop a moment in the Japanese section—where's that Blue Book? "The Japanese Wedding, Fan Ceremony, etc. will be performed at the Japanese House every afternoon and evening." H'm—they are doing it now! Look! a real Japanese tea gar-

den with rock plants, stone bridge, iris and lotus buds. Someone knows Japan—ah, Mrs. F. B. Bridgman of the American Board, who was born in Japan! Now we understand!

"Transkei"—what in the world is that? Why, it's a native territory with a splendid exhibit of products and produce. Handcraft, weaving, and so on. There are similar displays from other parts: wood carvings, the work of untaught but skillful fingers.

There is nothing slow about Swaziland, as we say in the States: here is a splendid exhibit of what these folks can do. And it didn't stop at that—it sent its own king along with two awe-inspiring warriors in full regalia of shields, spears, and plumes.

That over there—stunning, isn't it? A real Chinese arch. Mr. Ting Shoa, Vice Consul of China in Johannesburg, graciously translated the inscriptions. They are thought-provoking: "Learn Benevolence and Love Your Neighbor—Seek Truth and Value Friendship—Live for Peace—Strive for Unity." All out of the Chinese classics. A Chinese pagoda, sure as you are alive, made by the students of the Arts and Crafts Section of the Witwatersrand Technical College! They certainly got all classes and kinds of people working!

Someone mislaid the juggler! But never mind! here is a beautiful Indian bazaar and, most interesting of all, a real Gandhi spinning wheel made right in the Mahatma's own *ashram*. We don't know as we care that we missed the Indian juggler who, Dr. Taylor said, "unaccountably disappeared." Jugglers don't represent the India most of us are interested in.

NO CAMOUFLAGE ABOUT THIS MISSIONARY AFFAIR

The big hall had been transformed into "continents in microcosm," as someone said in the press. The striking thing about it all was that there was no camouflage about this great exhibit being a Christian missionary affair—and, verily, the public lapped it up. Dr. Taylor testifies to the enthusiasm with which real missionary addresses were received, missionary films gazed upon. At the great pageant in the cathedral which was given for four nights, hundreds were turned away. S.R.O. signs were placed where the films were being shown. Over 25,000 school children went through the exhibit at half price on a day arranged for them.

THE PRESS AND THE PROFESSOR

The amount of space given to fine write-ups and layouts of pictures by the press of Johannesburg, the *Rand Daily Mail* and the *Star*, was flattering. Without doubt this generous coöperation by the newspapers aided in bringing the crowds.

Professor Edgar H. Brookes, one of the many interesting speakers on the program, in commending the exhibit made an outstanding comment when he spoke of its value in helping youth find a vocation in the broadest sense. "Those who believe the missionaries are giving the Native the wrong kind of education," said he, "should really, as a duty of honesty, visit the exhibit and see what is actually being done." Which is what we are trying to tell people all the time.

Dr. Taylor said some striking things on this subject, among them, "Many a man says, 'I don't believe in Missions,' who really doesn't know what it is he doesn't believe in. . . . The modern missionary equips himself by study to understand and appreciate the religion and the culture of the people to whom he goes. . . . He sees in the growing racial consciousness of the African the emerging of a new man. . . . He is acutely conscious that economic liberation is a vital part of race redemption."

THEY SLEPT ON THE JOB

This paragraph heading is accurate but misleading! Dr. Taylor and Mr. Grant, because of the value of the material in the various booths, not only stayed on the grounds every day, taking turns at announcing programs, but planted their stretchers in the hall and slept there at night.

"When I retire from mission work perhaps the Board can provide me with a job as exhibition organizer," says Dr. Taylor with a long sigh, and adds, "I should like to do one about every ten years and have the intervening time to recover."

SIDE SHOWS

Shucks! Another good title gone wrong! for they were not really side shows at all, those fine motor trips of inspection to centers of native life and missionary activities, conducted by Rev. Ray E. Phillips of the Bantu Men's Social Center, and author of "The Bantu Are Coming," but "eye openers" to many who returned wiser, and it is hoped, wider, in their knowledge.

"QUEUE UP"

Which in South Africanese means "Line up," or, more freely, "Have your tickets ready"—we are now off for the big presentation of "The Voice," that "great historical, spectacular pageant . . . with wonderful lighting effects, delightful music, 300 performers . . ." That's the way they advertise in Johannesburg. This pageant was written and staged to "portray in vivid form the history of the development of the world-wide enterprise of the Christian Church."

Even "Society," with a big "S" in Johannesburg became "missions conscious" and appeared

in the rôles of the Abbess Hilda of Whitby, St. Elizabeth of Hungary, Elizabeth Fry (wearing one of the original Fry caps), Florence Nightingale, Queen Bertha, Mary Slessor and other great souls, putting on under the coaching of Miss May Edouin, a talented actress known for years on the stages of London and South Africa, a presentation of astounding dramatic vigor.

THE MOST DRAMATIC POINT

The audience watched enthralled as against the background of a medieval cathedral swarthy Africans, majestic Chinese mandarins, Victorian ladies, turbaned Indians, and the outstanding figures of the Church, paced in stately drama through the halls of time. With Paul on Mars Hill, with St. Augustine, with Adoniram Judson taking the Bible to Burma, with Robert Morrison, with Mary Slessor, with Florence Nightingale, with Livingstone, they lived for a few realistic moments.

The career of Livingstone, naturally, made the deepest impression. The dramatic meeting between Livingstone and Stanley and, later, the death of Livingstone, were portrayed with unusual care. The *safari* songs, the chantings of the natives, were perfectly executed and lent the final touch of realism.

"If in the passage of time and the environment of the modern world the missionary zeal and victories of the Christian faith have grown dim in the eyes of the plain man, then there was presented at St. Mary's Cathedral last night a living vision and witness of what has been achieved during all the ages since the birth of Christ," ran the vivid account of the pageant in the *Johannesburg Mail*.

THE BEST PART OF ALL

The most remarkable thing about this pageant was the fact that **it made history**—it was the first time that Europeans, natives, and Indians in South Africa have ever worked together in amateur dramatics—in "obviously cheerful coöperation."

After speaking editorially at length on the exhibit, one of the Johannesburg papers concludes: "Missionaries are no more infallible than other men; some of them make mistakes or show poor judgment, or are not suitable for the work they have undertaken; but only the ignorant or the stupid or those who are saturated with prejudice would speak slightingly of missionaries or missionary work as a whole. **Nor can there be much hope of a satisfactory solution of race problems until the principles which are at the root of all missionary work are accepted throughout the world and translated into daily practice.**"

WELL, WHAT ABOUT IT?

The World-in-Boston made a tremendous impression—but that was years ago. The World-in-Johannesburg has made a great impression—but that was in Africa. What we need here is bigger and better missionary exhibitions in Boston, New York, Chicago, Denver, San Francisco, Seattle, and all points East and West and In-Between. We live in a visual age—anything that is not illustrated stands a poor chance of getting read by the common man. People are used to having their education, their sensations, their impressions, acquired through drama, color, sound, motion. If the oneness of the world, the great onward-moving current of the Christian missionary effort is to catch the imagination of the public it must be "sold" to them through the media with which they are familiar and in ways which they will understand and to which they will respond.

Dr. Taylor and his co-workers in Johannesburg learned that.

It isn't what we as Christian workers directly engaged in this enterprise want to give them—it's what they want to take that will bring the facts home to them.

THE TEHCHOW TRAGEDY IN BRIEF

Continued pilfering from Williams-Porter Hospital safe of sums totaling $2500 silver (about $600 gold). Treasurer, Dr. Francis F. Tucker, on guard for several nights with borrowed revolver for intimidation and protection. Thief comes at dawn (too early to be recognized) and starts to open safe with stolen keys. Dr. Tucker attempts to arrest and grapples him with left hand, unwilling to use revolver in right. Thief breaks away and doctor in bare feet pursues, firing warning shot to call help. Thief runs outdoors and across wide yard to wall. Doctor fires at legs, but revolver kicks and lifts bullet into body. Thief runs on top of wall several hundred yards and jumps down into field where he is caught and carried back to hospital, too late to save life after continued flow from severed artery. Proves to be hospital employee with previous loot in his room.

Political propaganda demands Tucker's execution. Provincial authorities arrest and decline to deliver doctor to American Consul. On demand of American State Department finally do so. Newspaper cable states United States District Attorney unable locate Chinese to lay charge. Personal telegram to children says Chinese authorities exonerate. State Department still not officially informed (August 17).

An Outdoor School in Angola, West Africa

THE STORY TOLD AT SEATTLE

By HENRY CURTIS McDOWELL

ONE day an old friend, chief of a near-by village, was among the week-end guests of the station. We have the custom of inviting outstanding natives to be our week-end guests. In this way we have entertained the leading witch-doctors, headmen, chiefs, etc. of the whole country-side.

The conversation turned to the practice of human sacrifice. Unwisely I peremptorily shifted the conversation but it was so poorly done that it shocked my native friends. My friend, the chief, looked at me with great concern as though to say, "How in the world can one who understands so much about us be such a fool in simple things of our culture!" He had me understand that my attitude in the matter of human sacrifice was insulting.

I did not want to be insulting and asked for an explanation. This is the story he told me:

"In the year of the great drought" (I checked back and found it the year 1915), "this country was in a bad way. The corn had been burned in the fields and there was no hope of a good crop. The cattle had no grazing land and were dying. Disease had entered the country and the children were dying like flies. As chief of the village the people expected me to make contact with the great God of Rain and provider of all things. I sought to do that in the way of my fathers—the only way I knew; that of sacrifice—sending messages to the sacred dead to be relayed to the God of Rain. I had sacrificed chickens, goats, and cattle but no rain came.

"One day, to escape the suffering of the village, I went off to be alone in the woods. As I meditated, I recalled having heard my father say—'When you send an urgent and important message it must be sent by important messenger regardless of the cost'; I thought of sacrificing ten oxen next day but reflected that some of the head men had already lost more oxen than that.

"My thought then began to center on my little boy, six years old. I tried to dismiss the thought but it grew on me. Others were losing their children and after all I was responsible for the group and could claim nothing as my own when so much was at stake. I said surely the boy's fathers cannot resist a message brought by him and there is not a God anywhere but who would be touched by such a message.

"That evening I went into the boy's hut where he was sleeping. I made fallow the ground near-by with my knife and said to the boy who was still sleeping 'My son, you are going to the village of your fathers with an important message. Tell them to intervene in our behalf to the God of Rain lest all the people die. You go with them and urge in our behalf. Your fathers will be glad to see you and you will fare well among them.' I then cut his throat and allowed the blood to go into the earth and took the body under cover of night and buried it.

"Next day we gathered at the village assembly place to hear again the suffering and death. In a short while rain clouds began to form and soon the rain came. Teacher, there isn't a God anywhere who could have resisted the message of my boy. I would rather have had him with me through the years but the people had to be saved."

The old man finished his story in a whisper and there was silence for a time. After I got myself together I said, "Yes, Sekulu I agree with you. Neither do I believe that there is a God anywhere who could have resisted such a message and sent in that spirit. Yet I would say one word more. The Heavenly Father about whom you have heard this morning has been seeking you just as seriously as you have been seeking after God. You are part of a system where the responsibility is on you and you are seeking all the while. But in Christianity God is also seeking after us. God was so serious that He sent His little boy to bring us a message and the little boy was sacrificed for the people as your boy was." "What was the boy's name?" asked the old man, brightening up. I said "His name was Jesus and He was God's messenger to us. I do not see how any man could resist His message. And really if God has thus shown His love to us and revealed His heart surely He does not require nor rejoice in our sacrificing our sons. You were moved by the same spirit that moved God, without knowing Him."

We had several talks afterwards and now my old friend is an interpreter of the new faith. He understands sacrifice and many other things much better than I and is a better Christian.

RACIAL INJUSTICE—AND ITS EFFECT

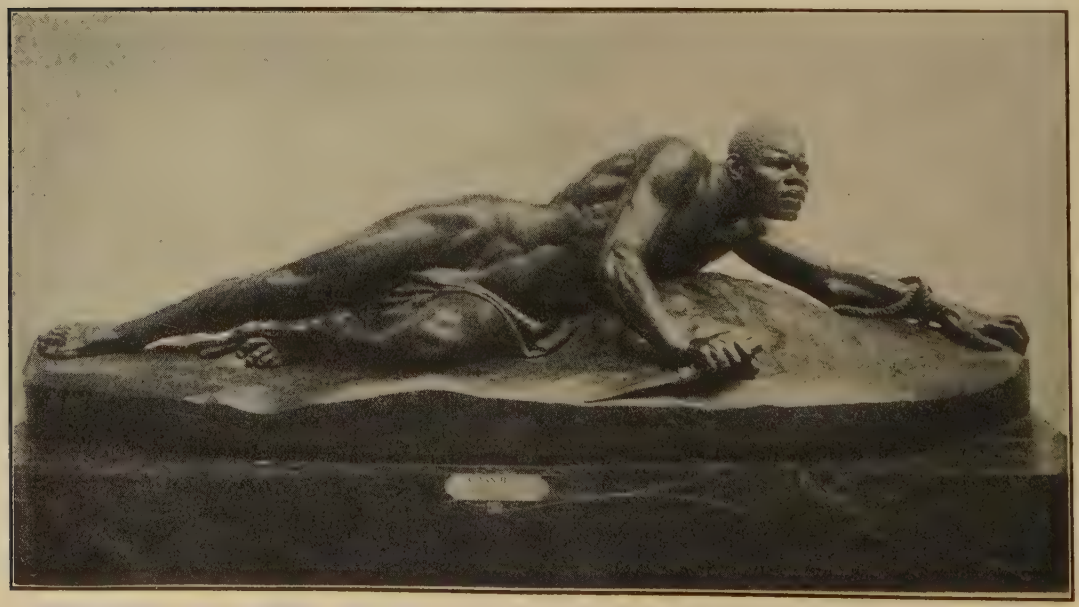
Statuary in the National Art Museum in Brussells, Belgium

PUNISHMENTS

By Ernest W. Riggs

He ran away from unpaid toil, and so
The knotted ropes, the shambok, blow on blow
Have broken him and laid his body low.
But 'neath his bruised flesh there burns a fire
That never flamed before—a rash desire
For vengeance dire!

A dagger flashed!—The white man bit the dust;
And horror filled the white man's kind, who trust
In force and terror more than measures just.
But He Who made both black and white hath seen;
And soon His judgments, than the knife more keen,
Will intervene.



A REMINDER OF THE DAYS OF THE BELGIAN CONGO ATROCITIES

GOD'S WORLD

Dr. Cornelius Howard Patton's new book is reviewed by Dr. D. Brewer Eddy.*

UPON one utterly weary of the magazine articles and radical books that delight in assailing the fundamental Christian principles which sustain the missionary enterprise, and deride the remarkable results attained in many lands, this new book from the pen of Dr. Patton falls like refreshing rain on thirsty soil. It is so wholesome, so well argued, represents such a wide world of reading, and is written in such a balanced mood of sound judgment, and above all so glows with definite Christian convictions, that from the first page it inspires confidence and really buttresses our faith in the great and unselfish task to which we stand committed on the mission field. Of course Dr. Patton would write just such a book.

Those who think of the average missionary secretary as writing an earnest exhortation within a narrow field, and of interest to only a small minority group, will receive a surprise when they catch the wide horizon of reading represented by this book. The outline of the chapters shows that the author is bringing in material from sections of the scientific world not usually drawn upon for missionary argument. This is especially true in chapters 2, 3, and 4, where the leading authorities of the new science of human geography are compressed into readable form to prove that the formation of the earth and the present location of the nations is more than accidental, and at least presents us with a world peculiarly open to missionary approach and to international development.

Dr. Patton is no determinist. He does not feel that because a race is situated under climatic disadvantages it forever must be counted a liability to mankind. He sees many handicapped races capable of tremendous development and, even granting instances of physical or moral degeneracy among races, these can be classed as temporary and a determined Christian effort to develop new leadership in new generations may bring satisfying success.

The fourth chapter will be read with real delight by all who like to see the missionary argument clothed in new garb. The writer argues that rich variety of races and the vast contrasts of environment do not prove the absolute supremacy of any one race, but rather the need of blending the values and assets of every race into the progress of humanity. He will have none of the modern theory of Nordic Supremacy in its extreme and unChristian form. After analyzing the relationship of the Nordics in the world, he finds the theory is untenable from the scientific point of view, and is ethically wrong, thus clearly implying the present obligation of the white races to accept the responsibility of leading other races toward international goals of progress.

The second part of the book deeply touches the hearts of sympathetic readers. Here in somewhat more familiar ways, we see the hunger and disease and suffering of the world pressed close upon our hearts. The startling collapse of most of the world faiths, and their failure to give spiritual hope or moral inspiration to their followers today, builds an argument difficult to controvert, that Christ alone can adequately meet the world's needs.

In the concluding or third section of the book, Dr. Patton is at his best. Out of the present argument of nationalism versus internationalism, he reaches the practical conclusion that the truest patriot cannot lose sight of the interests of the wide world, and that no nation can be justified in selfish acts of self-aggrandizement or of greed, which diminish the chance of other races to make a living and to attain a degree of comfort.

To the author, religion stands supreme as the world's great need and the necessity is ever before us of keeping our religion practical, of applying it to all economic and social questions, and yet of maintaining its spiritual power.

The last chapter gives the proper conclusion to the book. Dr. Patton's life has been filled with missionary enthusiasm. He could not close such a review of human progress without pointing out that growth in the missionary movement today is accelerating rapidly; that after a brief half century of satisfying and conclusive results we are only now coming to the point where we can expect the greatest world-wide results from the knowledge of Christ spread abroad through the hospital, the farm, the social center, as well as the preaching of the Gospel itself.

Throughout the book, the author is very felicitous in his choice of quotations. The bibliographies at the end of each chapter show wide reading and will help anyone who teaches this book hereafter.

The greatest value of the book would be demonstrated if it could be taught to hundreds of men's or boys' Bible classes in our church schools, and if thousands of our churches would follow these

**God's World,* by Cornelius Howard Patton, D.D. (Richard R. Smith, $2.00).

chapters in their prayer meeting topics. It would be hard to imagine a book better suited to inspire new missionary convictions. Pastors should read the book to find in it abundance of sermon material for missionary preaching through the year.

Since this is the twenty-fifth anniversary of the Laymen's Missionary Movement, the present reviewer would nominate this book as one that might be circulated among laymen by many denominations, for men will read it because of its breadth and compelling logic. The American Board's Education Department promises within a short time to outline suggestions for the teaching of this book to such groups as are mentioned above.

YOU CAN HELP THE STARVING CHINESE

By DAVID A. BROWN*

IS the Christian minister warranted in submitting China's frightful plight to his congregation in the face of want and depression at home?

Rev. G. Findlay Andrew, classed by the North China Daily Press as the greatest living authority on the frontier of Tibet and the Province of Kansu, has arrived in the United States. In 1930 he was director of relief operations in Kansu, the scene of much death from starvation.

Reporting to Dr. David A. Brown, chairman of the Board of China Famine Relief U.S.A. at 205 East Forty-Second Street, New York City, he said, "I am surprised to find the belief common that over-population is the chief cause of famine in North China. In Shensi and Kansu, where the famine remains acute, the population is not dense at all. Kansu has 47 people to the square mile, while Kiangsu, with 875 per square mile, is outside of the famine area.

"Another bit of misinformation which I encounter is that the Chinese are indifferent to the suffering occasioned by famine. Leading militarists and business men are among the famine workers, and for every dollar sent in from foreign countries, the Chinese have contributed at least five dollars.

"Bandits are numerous in China, but they are mostly all men who have taken to the road to avoid death from starvation. I took $500,000 Mex. into Kansu in 1930, never losing a cent, but on the other hand I was enabled through premiums on exchange to appreciate that sum by $17,000. This more than paid all of the expense of administration. I transported actual silver money in several directions and sustained no loss whatever."

Dr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, makes this statement: "The need of further relief in China in meeting famine conditions or the conditions of want and destitution consequent upon famine is still real and urgent. Careful plans have been prepared for such further relief and employment of famine labor and the restoration of famine areas and these plans have the approval of the Chinese government, the responsible relief committees in China and the missionaries on the field. There should be no hesitation to give from fear that gifts cannot be directly applied and wisely administered; neither should there be any hesitation because of the report that the Chinese themselves have not given. Those responsible for the work declare that funds given from America have been exceeded by the funds contributed in China. However great our need in America may be we have enough and to spare for others and we fail in our Christian duty if we do not do our utmost to meet human need and to allay human suffering."

Dr. Sidney L. Gulick, secretary of the Committee on International Justice and Goodwill, and Rev. Henry Smith Leiper, secretary of the American Section of the Universal Christian Council for Life and Work of the Federal Council of the Churches of Christ in America, answer the question with which this article opens, thus, "In the early days of the Church, Saul and Barnabas, who had made fine progress in establishing a Christian following among the Gentiles at Antioch, who themselves were facing hard times, were nevertheless commissioned by their brethren to take famine relief to Jerusalem. A new vision and a new life attitude came to those Christian people.

"There has been no starvation in the United States. In China millions have died from a total lack of food. Over a score of mission workers died from typhus during the present famine in that country. The Christian forces of this country have not failed their fellow human beings in China. And despite the recession of our flood-tide of prosperity, many churches, Sunday schools and young people's groups are placing before their members China's plight. Numbers are responding."

*Dr. Brown is chairman of the China Famine Relief U.S.A. Send funds to 205 East 42nd Street.

OUT OF THE DEPTHS—A HUMAN DOCUMENT

By A. PETER NELSON

From the beginning of history there has been a class of men whose lives have been utterly without hope or joy. Until Jesus said to one of them, "I will. Be thou made clean." He is saying it today. This story was secured by Professor A. J. Saunders of Madura, India.

MY deceased father was a native of Velur, a suburb in the Ramnad District, South India, who immigrated to the province of Burma some sixty years ago. I was born in Rangoon on the year 1899 and as I deserve to be called as a domiciled Indian in Burma, having known to speak four other languages, namely, Burmese, Hindustani, Telugu and Malayalam, excluding English and Tamil which is my mother tongue.

I was educated in Raja Reddiar's High School at Rangoon. I was awarded Government Scholarship in the Lower Secondary Examination for future studies. After the second year in the School Final Course I had to discontinue my studies owing to my poor circumstances and the burden of feeding my aged mother.

I was employed as a clerk in the Currency Department of Accountant General's Office, Burma. On my own accord I resigned the job and joined the H. K. Pillay's School as a teacher. I got married on my 20th year. As I had no taste in the teaching profession at that time in such a young age I joined Messrs. Bullock Bros. & Co., Ltd. as a bookkeeper.

At this state my wife died of influenza. On the next year, on account of my misfortune, there appeared some red patches on my right hand which I thought first to be ringworm patches, but to my great astonishment I began to lose sense of touching on those parts. At once I went and showed it to an European doctor who was in charge of our company's staff. The doctor recognized it as leprosy in its early stage and reported the same to the Head Accountant, who forced me to apply for medical leave immediately lest my service would be dispensed with. I did so and got six months' leave.

Instead of undergoing treatment for the disease, I kept quite secretly even without informing my mother for the sake of shame. After the leave expired I had to lose my employment for want of medical certificate. Then I began to sit idle and brood on my miserable condition which brought my disease to get bad quickly and to be shunned by friends. In the year 1924 my aged mother embarked for our native place where I took treatment under many native doctors but it was of no effect.

In the year 1926 my disease became an advanced one. I started on a pilgrimage thinking that I might be cured by visiting holy places. I visited many holy places where neither I received secular knowledge nor spiritual knowledge.

One day on my railway journey to Tiruchendur, a place of pilgrimage, I addressed two gentlemen seated in front of me talking to each other in English, saying that I am a begging leper quite ignorant of leper institutions where I could get rid of this horrible disease. Till now, I was not told about leper institutions and so I inquired them about it very deeply and eagerly. One of them replied that he is one of the staff of Dayapuram Leper Asylum under the management of American Madura Mission near Manamadura and advised me to come to the Asylum promising me that he will do his best help for me.

In this connection I should like to remember the reader that I belong to Aryasamaj in its strictest form. So, no sooner I heard that the Asylum is under the control of Christian Mission than I began to shut up my ears for I thought that mere hearing the word Christianity is a great sin for an Orthodox Aryasamajist like me. Now I leave it to the reader to consider that what a sort of staunch Aryasamajist I would have been. Yet considering my ill fate I made up my mind to go to the Asylum. The medical officer was so merciful enough as to admit me even though there was no bed vacant at that time.

Now comes the "Salvation" for me. On the next day all the patients in the Asylum assembled together under the shade of a tree in front of the dispensary for morning service. The service was conducted by the Asylum catechist. The sermon which he preached on that day is as follows: "The sick do indeed need a physician. All persons needing help should have the help of the Great Physician even Jesus Christ. Himself took our infirmities and bare our disease." (Matt. 8:17).

This is the first Biblical verse that I ever heard in

my life. This golden verse began to work very much in my mind. The Christ-like character of the catechist and his personal work attracted me very much. I attended prayer meetings very regularly. I requested the catechist for a Holy Bible who gave me one willingly. I am very much indebted to the catechist who helped me then and there to clear out my doubts in reading the Holy Bible.

At last on the dedication day of our new church, I accepted the Lord Jesus Christ as my Savior from sin and all its effects in mind, body and affairs. I and twenty-one other new brothers who followed my new example were fortunate enough as to be baptized by our dear and respected Superintendent, Rev. C. Stanley Vaughan. Now through the power of Jesus Christ I am improving bodily and spiritually. I fully believe and pray that our Savior and Redeemer Jesus Christ will soon send me out physically and spiritually fit to make Him known to my village folks who are all idolaters. This is my short history of my life.

CONGREGATIONAL CHRISTIAN MINISTERS! ATTENTION!

A Prize Sermon Proposal

TWO friends of the American Board—both Corporate Members—are eager to see our ministers become more intelligent and enthusiastic advocates of the cause of foreign missions. They believe there never was a time when the spirit and message of Christ were more needed around the world. They are also convinced that the work of the American Board will bear the closest scrutiny by those who are sincerely and intelligently concerned with "the permeation of the world by the Spirit of Christ."

With these considerations in mind, they have offered the sum of one hundred and fifty dollars ($150) to be divided into three parts—$75, $50, and $25, and used according to the following conditions:

Each minister who is interested is asked to submit three copies of a sermon dealing with any aspect of foreign missions.

Any minister in regular charge of a Congregational or Christian church is eligible.

The sermon must have been preached on some Sunday during the months of September, October, or November, 1931, preferably on November 15th, the twenty-fifth anniversary of the Laymen's Missionary Movement and the one hundred and twenty-fifth anniversary of the Williamstown Haystack Prayer Meeting.

Its delivery must not have exceeded twenty minutes in length.

The three copies must be in the hands of the Editor of the MISSIONARY HERALD not later than December 5th, 1931. The first page of each manuscript must be headed as follows:

Sermon preached in.....Church at..... .....
month, day, 1931,
by ..... Subject .....
Text .....

All sermons submitted will be examined by a committee who will choose the three which in its judgment are the most convincing presentations of the subject. Seventy-five dollars will be awarded the author of the first choice, fifty dollars to the second, and twenty-five dollars to the third. These three sermons will be published in the MISSIONARY HERALD. (Seven other sermons will receive honorable mention and the manuscripts held for use by the American Board.) All other manuscripts will be returned to their authors on receipt of return postage.*

In this connection the American Board would suggest the following titles as a partial up-to-date, helpful bibliography:

Basil Matthews: The Clash of World Forces,
D. J. Fleming: Helping People Grow
Ray E. Phillips: The Bantu Are Coming, $2.00
Bishop McConnell: Human Needs and World Christianity
Albert Schweitzer: On the Edge of the Primaeval Forest, $2.00
Paul Hutchinson: World Revolution and Religion, $2.00
Pearl S. Buck: The Good Earth, $2.50
K. S. Latourette: What Can I Believe About Christian Missions (pamphlet), 10 cents
Current Mission Problems and Outlook, 25 cents (to be obtained from the Foreign Missions Conference, 419 Fourth Avenue, New York)
Hunnicut and Reid: The Story of Agricultural Missions, 60 cents
S. G. Inman: Trailing the Conquistadores, do.
C. F. Andrews: Mahatma Gandhi's Ideas, $3.00
Vol. I. of the report of the Jerusalem Meeting of the International Missionary Council
Recent numbers of the International Review of Missions
Current numbers of the MISSIONARY HERALD.

*The Committee will reserve the right to cancel the whole plan in case less than fifty ministers coöperate.

HOW GOES THE SUMMER APPEAL?

SEVERAL thousand of the Board's friends watch with eager interest for every word of news concerning the rising tide of gifts which come to the Board's treasury in these important days. While many are away on their vacations, enjoying the change by the sea or in the mountains, the work in the Board Rooms is actually increased throughout the summer, in this earnest effort to place the facts before the minds of those who may send a gift.

It can be stated that the response this year has been more generous in spirit than ever before. This is proved by the type of letters that come. Friends are praying, and hoping that the Board can close its books without deficit. One or two score have already mentioned that they will send a second time if it is necessary to help as the campaign draws near its close. Letters have come from a few of those who make the largest gifts, telling us that they will send their gifts at the usual time, without decrease, so that we can count upon them safely. There has been a large number of these answering letters sending sympathy and appreciation of the Board's great work, and even when it has been impossible to send a gift, the kindliness of the letter and the full explanation proves that the message is sent with deep regret.

In the first forty-eight days, after the *News Bulletin* was sent out, we received 1551 gifts, and the surprising fact is that exactly one-third of the senders had increased their gifts over last year's figures, while only one-ninth had found it necessary to decrease. It is easy to recognize that many of these increases mean severe sacrifice. One elderly woman wrote that she never had had enough money to have a bank account, and so she could not send a check but her dollar came in a postoffice order. A man from the southland wrote that he had had so little work that at times he had been hungry and without money to buy food in the last few months; yet this particular week he had had a little luck and so sent $4, sharing with the Board. Another friend was in doubt about her ability to pay her rent, but brighter skies dawned and the rent was paid, and out of a little balance she sent her gift to the Board.

Two friends are apparently trying to send a gift every two or three weeks while this campaign is on, and their letters carry courage and good cheer.

Most of these friends know certain missionaries personally, and they think of the work in terms of the workers known to them and make their gifts to help against possible retrenchment of the work next fall. It is difficult to compare this year's receipts with last year accurately, but after making due allowance for certain adjustments, apparently we are about $20,000 below the total amount received for the same number of days last summer.

It may be asked, if only $63,000 has come in thus far, what hope have we of the total of $128,000 asked for. It can only be said that as a rule, there are more gifts in August and in the closing days than at any other time. It is proved by the letters that many are waiting and hoping that a gift can be sent in August, and that many will think the matter over with care to see what their gift shall be. At least nine-tenths of the letters bear witness to sharp reductions in income, and to increased obligations caused by the depression. A large percentage speak of having increased their missionary gift through the local church.

It is in a time like this, when the close personal contact with the givers themselves reveals their deep interest in the Board's welfare, that we can be thankful this work rests on the hearts of so many. The struggle must continue throughout the remaining weeks until the books close about September 8th. Some additional message is being sent to those friends who have not as yet responded, and publicity will be given to the results from time to time. At present it seems impossible to win through unless there is a rapid increase in the number of givers, and in a recent advertisement in the *Congregationalist* a plea was made for two thousand more givers during these summer months. If these words fall before friendly eyes, we hope the message may bear fruit.

If by any chance, and in the face of adverse circumstances, success crowns this effort when the books close, it will be a wonderful tribute to the widespread prayer and interest in behalf of the Board revealed in the correspondence this summer.

HAVE YOU SENT YOUR GIFT?

Its absence may decide the result September 8th

WILL THERE BE A THANKOFFERING?

IT can safely be assumed that there will be much to be thankful for by November beyond the ordinary mercies of life. It may be we can give thanks that this disastrous depression is passing, and that some degree of prosperity smiles again. No such chance to give thanks should be missed. Comparatively few churches, however, will be able to hold a Thankoffering service if it is meant only for those who have completed their full Apportionment goal and are making this an extra and "special" gift for Dr. Wilder's hospital in Madura or Mrs. Gates' social work in Bombay, since these are the two designated "special" objects for the Thankoffering this year.

Those privileged churches that can make a "special" Thankoffering this year, will want to know that the blueprints for Dr. Wilder's new hospital have been approved by the British Government in India. The English community in Madura, aided by several wealthy Indian leaders, have made most generous subscriptions. The hospital is assured of greater usefulness than ever, when its new building is completed.

Mrs. Gates' social center in Bombay still awaits adequate financing before the land can be purchased and the building started. It has every prospect of success before it once the work can be enlarged.

Why should not every church hold a Thankoffering service on the Sunday preceding Thanksgiving Day, and use the occasion to inventory its missionary giving and know how far it is falling short of its Apportionment goal for 1931? Then the latest news of the Projects adopted by each church can be made a central part of the program, and new inspiration can come from renewed contact with the missionaries and the work selected by the church. The Projects can rightly be underlined at a time like this, for the Project plan can only be a success as each church follows its workers with personal interest and prayer. Thus any church can center its Thankoffering this November on its American Board Projects and use the occasion to raise the balance of its missionary goal, for every dollar gathered can be counted on the Apportionment.

Plans in detail and with suitable programs will be made available through state headquarters in September.

Anyone seeking supplies for the Thankoffering this autumn, should write to Mrs. Lydia Lord Davis, Oberlin, Ohio, or to the American Board address in Boston. Two attractive concert exercises, together with leaflets describing new Thankoffering methods are available.

MEN AND MISSIONS SUNDAY

By CHARLES C. MERRILL

FRIENDS of the Board will remember the splendid Haystack Annual Meeting which was held at Williamstown and North Adams, Massachusetts, in 1906. The *Congregationalist* at that time called it the greatest meeting the Board had ever held. Twenty-five years have now passed, and it surely will be well worth while to recall again that wonderful young men's meeting in 1806 out of which the modern foreign missionary movement came. It will also be remembered that, following the Haystack Meeting of the Board in 1906, there was held at the Fifth Avenue Presbyterian Church in New York an all-day prayer-meeting out of which the Laymen's Missionary Movement was born. This meeting was a direct result of the Haystack Meeting of the Board.

On the fifteenth of November it is suggested that there be observed a Men and Missions Sunday, the inspiration for which will be the celebration of the 125th anniversary of the Haystack Meeting at Williamstown and the 25th anniversary of the Laymen's Missionary Movement. The Coöperative Council of the Commission on Missions has endorsed this Sunday as follows:

"That in view of a proposal from the Laymen's Missionary Movement that we share in an interdenominational observance of November 15, 1931, as Men and Missions Sunday, in celebration of the 25th anniversary of the founding of this movement and the 125th anniversary of the Haystack Meeting at Williamstown, we

"(1) heartily endorse this proposal,

"(2) coöperate in interdenominational plans for making this anniversary a memorable one, and

"(3) encourage our own churches to plan some suitable celebration of this day."

HOME BASE

CAROLYN D. SMILEY, Editor

PORTLAND IN OCTOBER, 1931

By W. LeROY WOOD

Member of New England Regional Committee from Rhode Island

Portland, Maine, called the "Forest City" because of the abundance of beautiful trees, also called a "perfect host" to those who visit her, invites the members of our Congregational and Christian churches to visit the All-New England Regional Meeting to be held at the State Street Church, October 16–19 of this year.

Situated on the Number 1 highway, as well as being the terminus of several important automobile routes and of three railways, Portland offers a site of easy access to those who desire to attend this biennial meeting of the New England Regional Committee.

The New England Regional Committee, made up of 44 representatives from the Congregational and Christian churches of the six New England States seeks to interpret the plans of our denominational boards to the members of the churches. It seeks to get the facts of our missionary work in the homeland and abroad into the minds of the men and women of our churches, in order that having perceived the actual need and purpose of the missionary program, our fellowship will respond to the challenge and eagerly and heartily assume the responsibility.

The meeting to be held in Portland in October is the third All-New England Meeting held under this auspices. The first was held at Manchester in 1928. Its success was far greater than its sponsors had dared hope. From all New England the delegates came and saw and heard and went away with a new idea of the meaning of the missionary responsibility of the church.

New Britain welcomed us in 1929 and brought a renewed sense of our fellowship and partnership with our brethren in the other New England churches and with our fellow Christians in other lands. Those who attended these meetings received a new vision of our common tasks at home and abroad and made a new consecration to that task.

Among the twenty-five missionaries and leaders participating in this program will be Raymond Calkins with the keynote address on Friday evening; S. Ralph Harlow on "Is there a Christian Program for Democracy?" on Monday noon; Frances Perkins, industrial commissioner for the state of New York, on "The Challenge for Industry"; Fred F. Goodsell and Lee Vrooman, with other outstanding missionaries, on the Foreign Missionary Strategy; Ralph S. Adams, head of the Interseminary Commission on Rural Work, with workers from the larger parishes in a Seminar on Rural Work; Marion V. Cuthbert, ex-Dean of Talladega College, will uphold the right of a minority group to be heard; Herman N. Morse of the Presbyterian Board of Missions on "Home Missions and America"; William S. Beard on "The Church's Financial Problem"; Dwight J. Bradley will act as conference chaplain. Others participating will be John M. Phillips of Hartford as conference preacher; President John Bicknell of Jaffna College, Ceylon; Grace M. Boynton of Peiping, China; Arthur J. Christofersen of Ifafa, Africa; Arthur J. Sullens of Colorado; Secretaries Harry T. Stock, John L. Lobingier, Lewis T. Reed, Helen G. Murray and Fred L. Brownlee.

Some of the outstanding features of the program will be the young people's rally and banquet at that sacred young people's shrine, Williston Church; forums on home and foreign missions on Saturday morning and afternoon; workers' conferences on various fields and phases of the home and foreign work; exhibits of projects, social relations and literature; a demonstration of a missionary visitation to a local church; and a Fellowship Banquet on Saturday evening. There will be a commissioning service for two young home missionaries.

The churches of Portland will furnish overnight lodging and breakfast without charge to all official delegates, and the city offers ample hotel accommodations for all visitors who may desire to attend this Conference over the week-end.

The program will begin on Friday evening, October 16, and will close on Monday noon. At this meeting will be presented for information and inspiration glimpses of the entire field of missionary work. The result will be an awakened and intelligent church membership.

> "In Christ there is no East or West,
> In Him no South or North;
> But one great fellowship of love,
> Throughout the whole wide earth."

Delegates to this meeting are selected and appointed by the scribes of the local associations. Each association is entitled to nine delegates for each twenty churches or fraction thereof, and one additional delegate for each five churches or major

An India Exhibit

fraction thereof over twenty. In addition, each of the New England States will be allowed twenty-five delegates at large, five of whom shall be representatives of young people's groups, under twenty-five years of age. It is hoped that the delegations will be as nearly equally divided between men and women as possible.

Plan now to attend this meeting in Portland. Have you key men and women, perhaps the church treasurer, chairman of Church Committee, Sunday school superintendent or other responsible leaders, in your church who should get this information and inspiration? Have you promising young people who are to be the leaders in the work of the church in the years to come? Arrange through the scribe or registrar of your local association to have them go as delegates to Portland in October.

AN INDIA FESTIVAL

An India festival was very successfully carried out in the Park Place Congregational Church, Providence, Rhode Island, on May 14 and 15, 1931. This festival gave both old and young a glimpse of the historical and social background of Indian life. It helped to create an appreciation of the good in Hinduism and to promote a better understanding of Christianity.

Some of the attractive features of the festival were as follows: 1. A colorful pageant showing "Picturesque India." In this appeared the gold merchant, the weaver, *the fakir,* women going for water, the priest, the dancer.

2. "A Street Scene" portraying such characters as the following: the bazaar man, the fruit merchant, the beggar, the widow, the tourist.

3. Preparations for an Indian wedding in which one met the members of the bride's family, the bride, and the astrologer.

4. "A Temple Scene in Madras," picturing the Brahman priest and all the worshippers.

Other features were exhibits, Indian music, games and stories for children, and a cafeteria supper.

Rev. A. Robert Harrison of the Y.M.C.A., Pawtucket, was the director of the festival.

MOVIES!

Rev. Marion E. Hall of Kyoto, Japan, has received a motion-picture outfit from his church in Pittsfield, Massachusetts.

THIS IS STATION A B C F M

DOROTHY P. CUSHING ANNOUNCING

THE FIRST

The first girl to be sent out from the Training School at Mt. Silinda, South Africa, with full charge of a school was Norah Tamele. About ten years ago Norah walked 200 miles from the coast that she might study in Mt. Silinda. She had been sold to three different husbands and had run away each time. Although she conducts the necessary studies in the school where she is the head, her chief interest is evangelistic and she finds ample opportunity to express it. The new year saw 20 teacher-evangelists going to out-station schools from Mt. Silinda with 34 new students in the Training School. There are 60 teachers in training this year, 33 of whom are girls. This looks like progress indeed and greatly pleases the missionaries, for the girls of Africa have been slow in attempting new and untried paths.

Stereopticon Still Valuable in Japan

The good old stereopticon lecture has not worn out its usefulness in Japan at least, according to Rev. Clarence F. McCall of Niigata, who is doing quite a bit of open-air Sunday night lecturing, using slides of the life of Christ as well as informational pictures of American scenery, farm animals, etc. "It has occurred to me that such methods of teaching may be out of date with you in America," says Mr. McCall, "and that you might be able to get hold of some slides that would be of great value here. Slides of the life of Christ, Pilgrim's Progress, The Other Wise Man, etc., would be very much worth while." (If you are interested communicate with MISSIONARY HERALD.)

Three Cheers for Anatolia!

For some time Anatolia College has been endeavoring to secure from the Greek Government "recognition" which would allow its students the right of examination and admission to post-graduate and professional studies in the National system of education. Now this coveted "recognition" has been given by the Ministry of Education. The applause which followed this announcement could almost be heard in America. The superintendent said that Anatolia College was really the first institution to be so recognized, and as a corollary, similar recognition is given to the School for Girls as an institution of high-school grade; and while speaking of Anatolia, another wave of excitement came when a grant of $4,500 from the Carnegie Foundation for International Peace was received. This is to be used in the purchase of books and a proper place to put them. "Anyone who steps into our dingy library with its meagerly furnished shelves says that 200 alert students need more books," comments President George E. White.

Starved

"We have never heard things such as you tell about," say the women in the Indian villages around Aruppukottai, when girls from the mission boarding school come of a Sunday to tell stories, sing songs, and bring the message of Christ. "Their lives are so starved that they eagerly welcome our girls, and beg them to come again," declares Mrs. Ruth Parker White. "The boys, too, have caught the spirit and go in bands to talk to the men under the trees."

Could Hear a Pin Fall

A Japanese doctor who had not studied Christianity dropped into Kobe College, Kobe, Japan, just before Chapel one morning. Dean Kawasaki asked him to remain for the service. He did. There was a hymn, reading from the Sermon on the Mount, and ten or fifteen minutes of quiet while Miss Lucy B. Titcomb played sweetly on her violin. "The room was so still that one could hear a pin fall," reports President Charlotte B. DeForest. "The doctor was so impressed that he copied the hymn, the Scripture, and wanted to come again. He was much pleased and interested." President DeForest narrates this particular incident to illustrate the fact that there are many highly intelligent persons who know nothing about what a Christian school like Kobe is trying to accomplish.

100 Per Cent

Two sets of nurses had gone down from the Maud and Alice Nurses' Training Home at the McLeod Hospital in Inuvil, Ceylon, to Colombo for examinations in mid-wifery this year, and all eight of the applicants passed. This trip to Colombo is a great event in more ways than one, for sometimes it happens that a nurse has never before been on a railway journey, or seen a large city with trams, cars, shops and electric lights.

The House That Jack Built

It's made of sun-dried brick. The floor is of smooth, flat stones with the cracks filled in with cement. Jack is Jack Tabede, of Mt. Silinda, South Africa. He made the floor just as he had been taught at the Mission. When Miss Ivy E. Craig visited him he stood beaming, and raising his right hand said dramatically: "This hand—do you see this hand? It has killed many people, many people. I used to love to go out with the impis (warriors). I liked to fight. I would kill people, let them lie, and go on. Then I came up here and the missionaries taught me to use my hands in a better way. I have built this house. It is the fruit of the missionaries. All that I am I owe to the mission."

Smiles and Tears

More and more patients, some traveling over 60 miles, are crowding into the little hospital at Mt. Silinda, Africa. Already there are nine native boys and girls in training as nurses, and Miss Minnie Tontz reports that they are learning nicely to assist Dr. Willis H. Willis in the operations. Many pathetic cases come to their attention, such as that of a boy who was driven from his home by relatives because his nose and palate had been partially destroyed by yaws. He informed Nurse Tontz recently that he was not going home again but was planning to remain at the Mission, since she was now his "mother." Another man walked over 30 miles to receive relief from a large tumor on his forehead. This patient talked continually while Miss Tontz dressed his wounds, and called both her and Miss Edith J. Fuller "Mother," and Dr. Willis "Chief." A woman with a tubercular knee which was cured, many cases of bad burns, and other diseases peculiar to the tropics make up the long list. "We have some amusing cases too," Miss Tontz adds. "Two men came asking for medicine for a stomach ache. After I had taken their temperatures they were ready to go, for they thought that the thermometer which had been held under their tongues for a few minutes would soon rid them of the 'snakes,' as they call it, in their stomachs. They have great faith in the stethoscope; it sometimes produces wonderful cures! The medical work certainly presents a marvelous opportunity to bring health and new life 'in Him' to these people." For patients who are not able to attend church services, the workers try to have little meetings where they may be strengthened in their spiritual life.

Weeding Them Out

This is the way they do it in the Czechoslovakian Church. If members seem unworthy or lose interest in spiritual things, they are weeded out. It is hard to do, but fruitful, says Rev. John S. Porter of Prague. "The world sees that it means something to be in the church. They respect us and are not repelled, but drawn by the careful and prayerful use of Church discipline." There might possibly be church gardens in America that need weeding.

Redeemed People

A thorough revival of spiritual life seems to have taken place in Adams, South Africa, during the latter part of the past year. Zulu pastors, filled with zeal for the aid of the people, report progress, and the renewal of consecration by many men and women who had grown cold. Reports made at the Annual Pastors' Convention make Rev. Henry A. Stick of Adams, South Africa, say, "It again made us experience the wonders of the Gospel in building such characters as were manifest at these meetings, characters of redeemed people whose race was in utter darkness only a few decades ago."

NOT Without Honor

After struggling for a year to find a qualified teacher for the cooking class at the Girls' School, Rahuri, India, Miss E. Loleta Wood, head of this interesting institution, found just the person in her own matron! "Our hope is to combine facility and simple home cooking with a working knowledge of the basic principles of dietetics," explains Miss Wood. "To my surprise my matron was heart and soul with me when I outlined my plan for the girls." Sent to Bombay to consult with Mrs. Bhaskarao Hivale, the matron brought back not only valuable suggestions, but added enthusiasm.

Joy

For over two years a Chinese mother had been unable to walk. Then, after the family had spent on Chinese medicine men all their spare income, the sufferer was brought to the Fenchow Hospital in Fenchow, North China, an eight-day journey, by her husband, accompanied by her mother and youngest child. Scarcely two weeks later she began to walk again. "The joy of this family has been one of the greatest inspirations of the past week in the hospital," reports Dr. Percy T. Watson. The hospital is able to give this matter all the diagnostic and treatment facilities, and the family is happy in a hostel near-by.

TELEVISION SECTION STATION A. B. C. F. M.

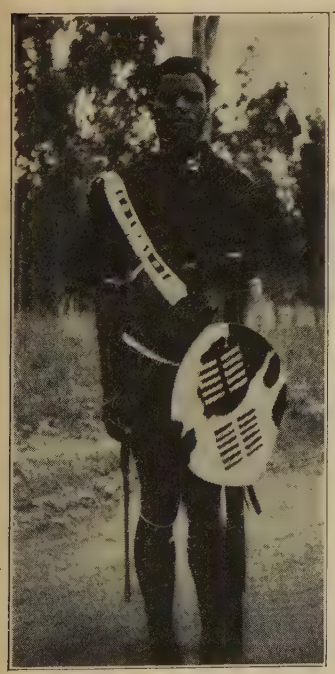
A NEW CLAIMANT FOR HOLLYWOOD

"Registering resignation," says Arthur J. Orner, of Mt. Silinda, South Africa, who snapped Mister Hippo in a close-up. "He's asleep," he adds. But what if he wakes up and objects to publicity? asks the Editor.

SOMETHING SWEET

The Adkins of Aleppo, Syria —Leslie, Edith, Sally Anne and Beverly Carol.

TWO LIVE REASONS FOR CHRISTIAN MISSIONS—JUST STUDY THESE TWO FACES A MOMENT



LEFT: A Young heathen Zulu dressed in full regalia, on his way to woo his betrothed. He may fight some other lover but he is certain to pay her father ten or more head of cattle if he wins.

RIGHT: A Christian Zulu, product of the native church and Amanzimtoti Institute, Adams, Natal, South Africa—he might well have been as this other but for the work of Christian missions. Amanzimtoti graduates are in great demand as supervisors by the Government.

TELEVISION SECTION STATION A. B. C. F. M.

YOUNG AFRICA HAS A THIRST

Note the typical African background in the first picture—child, hut, and dog. Also don't miss the cunning black shadow in the second.

"I'se regusted! Here I am as thirsty as a feller can be and there is no cup my size! Well—I'll just have to take what's handy

EVEN

if the result IS rather amusing to a sympathetic observer like Miss Mary K. Bates of Mt. Silinda, Africa.

Inanda Seminary, South Africa, girls once spent many weary moments cleaning lamps and

carrying them like this. Now, thanks to American friends, they have electric lights.

LETTERS FROM OVERSEAS

Miss Louise F. Torrence of Mt. Silinda Tells a Story

"A little girl was crying in sewing class, but said she was not sick. When I talked to her alone she said that she kept trembling all the time and thought that she had a demon. Her father had stolen some money and given this little girl, about nine years old, as a fine to the people he had stolen from. She is a very bright and attractive child, and not as shy as most of the little girls in this country; speaks very distinctly and answers quickly when spoken to. As this is contrary to native custom, her new master says that she does not speak like other children. He says she is not a real child, but a spirit come back to life. She was therefore very much frightened, thinking that it was true that she had a demon and that was why she trembled.

"Of course she was only trembling from fear. I told her how Jesus had cast out demons from people long ago, and that He still has power today to cast out fear and give us strength in the midst of trials and temptations. She said she believed in Jesus and wanted to be a Christian. Then she asked me to teach her how to pray. I tried to persuade the child to come to the boarding department to stay in order to get away from her cruel masters, but she only said she must ask her mother first, and go to bid her masters farewell so that they will not be angry. This probably means that she will not come, for they will not give her permission."

The Fullers and Miss Clarke write back from Machemeje that they found a great revival in progress when they returned from three months in the highlands. Three hundred people have confessed Christ and many people are confessing their sins. The Government sent out spies to see whether the American Board has been responsible for this revival, but these spies find that it is altogether due to the work of native Christians, in the absence of the missionaries. Some native Christians from Machemeje have come as far as Makoho and a revival has begun there also.

Miss Ivy E. Graig of Mount Silinda, East Africa

"Am just as happy as can be to write this letter, because I have good news to tell. Prayer has been answered and revival has come to Mount Silinda.

"We heard that some of our outschools were having revival. It was a real Holy Ghost revival, and it spread to Chikore when some of those Christians filled with the Spirit of God went there. After some days Mr. Dixon brought these evangelists to Silinda, and we were glad. Evidence of the Spirit's working was felt on that first night. There were signs of conviction of sin, and quite a number re-

They Draw No Color Line in This Home in East Africa

Miss Craig (standing), Miss Tontz (foreground), and Miss Torrence (just behind) are snapped with some schoolgirls at a Christian center near Mt. Silinda.

mained for prayer at the close. The next day, the Sabbath, one evangelist from Machemeje and two from Makoho spoke with great quietness and earnestness. Those who wished to stay for an after-meeting were invited to go to the mountainside. More than thirty gathered, seeking reconsecration and blessing. Most of these were boarding-school girls around eighteen years of age.

"For three following afternoons we had gatherings on the mountainside from two till six. In the past we have had some very emotional and hysterical times at our revivals. This seems to be gradually changing for a saner and what we hope will be a more lasting experience. Some of the upper class girls have expressed a desire for a steady, growing Christianity, and many have been satisfied with joy and peace in the heart, instead of seeking an emotional experience such as someone else has had. More than half of the 450 in school received some special blessing during the week. In the evenings the Laundry Building became a place, not for washing clothes, but for washing souls.

"Those whose hearts were right were fired with a desire to tell others, so we let three groups of volunteer girls go out to the homes on the farm. Every evening we heard them singing lustily on their way home. This volunteer work prepared the way for the meetings in the kraals. Vacation time found many of our young people leaving for home, fired with a desire to tell the story of His love. A mother came in to a meeting saying her little girl had given her no peace, saying, 'Mother, go to Silinda and get a blessing.' "

Miss Alice Towne Visits Dansalan in Vacation

"On Sundays we went to church as all good missionaries should. Dr. Laubach had just had his school building remodeled and repainted and one room made into a very pleasant and acceptable chapel for Sunday services, a vast improvement over the dark clubroom which had been used before. It seemed good to listen to a service all in English, though I will have to confess that I find it difficult *now* to concentrate on a sermon, for, no matter how hard I may try to understand a Visayan sermon, my mind *will* wander. The unique part of these services is the short talk in Maranao that Dr. Laubach gives for the benefit of the Moro friends who group themselves around the doors and windows. I wish you could see their smiles and hear them chatter their approval to one another when he has finished his little talk to them. So many people are afraid of the Moros that I wish they could just see what a little friendship will do, and how friendly they can be.

"On Thursday we had a trip into some Moro homes when we went with Dr. Laubach to the village where there was so much trouble with outlaws a year ago. The headman of the village had come to Dr. Laubach asking for a teacher. The most thrilling part of it all was to watch the crowd gather around Dr. Laubach and his teacher, and the eagerness with which they all tried to learn to read, from the little fellows of eight or nine, to the oldest and highest men of the *barrio*. And how they marvelled to hear Dr. Laubach use their dialect!"

OUR STAMP CORNER

MANY countries issue special stamps to be used on all internal correspondence in addition to the regular postage. The money obtained from their sale is used for some special need as child welfare, famine relief, special aid in time of a great disaster, etc. Such use is obligatory from the date of issue until the special need for which the stamps were issued is met and the use of the stamps is discontinued. The stamps which appear in our corner this month come from Mexico and belong to this 'special issue' class. The one centavo stamp issued first in 1925, and again in 1926 was so added to the regular postage. The money obtained from their sale was used to combat a plague of locusts. On the face of the stamp, we find a statue of Morelos, a leading figure in the war for independence, 1810-1821. He was captured and shot by the Spaniards.

In 1929 appeared the second stamp. This is issued in two values, a one centavo, violet, and a two centavos, deep green. The use of this stamp in addition to regular postage is compulsory, and the money earned from their sale is used for the promotion of child welfare. A stamp bearing the same face, but slightly smaller, was also issued in 1929, in values, two centavos, deep green, and five centavos, brown. Its sale is also for the same purpose. The picture on the face of the stamp carries the appeal, and reminds even the most casual that a nation must care for its children.

THE BOOKSHELF

Africa

The Evangelisation of Pagan Africa, by J. du Plessis, Litt.D., D.D. (J. C. Juta & Co., Ltd., Capetown, 1930. American agents, Steckert and Company, New York. 408 pp. with map, cloth—16 shillings). "In temperament the African is a child, with a child's joyous, excitable, thoughtless, happy-go-lucky disposition, for his thoughts are concerned with the present only, and he is neither perturbed by future apprehensions nor torn by past regrets."

To these children of the forest and the veldt have come the heralds of civilization and of Christianity. The missionary has gone ahead—has pioneered. "Finally, in the wake of the missionaries, marches Western Civilization, a mighty, supple, disintegrating force. . . . Civilization may yet bring about the complete moral and religious bankruptcy of the African native unless there exist some higher force by which it can be controlled. . . . Christianity is such a controlling force. It alone can bestow what civilization too frequently takes away—higher sanctions, better safeguards, nobler ideals, and the expulsive and impulsive power of a new devotion."

Thus Dr. du Plessis undertakes to review the progress of civilization and "The Evangelisation of Pagan Africa." His accuracy of detail in dealing with a vast continent has been achieved not only because the author has consulted a very wide list of authorities, the names of which cover twenty pages in the excellent bibliography at the end of the book, but still more because he personally visited nearly every portion of the area described.

Pagan Africa is that portion which lies between the Union of South Africa and Rhodesia, regarding which Dr. du Plessis has already published a comprehensive work, and North Africa, which is predominantly Mohammedan. Our author has treated this area not only in general terms but has managed to find in each small mission field and in each new venture of missionary faith a particular and individual story of heroism and worth.

The first Christian church in Pagan Africa seems to have been at San Salvadore in the present Angola, then a chief city of the ancient kingdom of Ekongo. The first Christian king of Ekongo was Afunzu, who came to the throne in 1509, an ardent convert to European civilization and militant Catholicism. But the first period of missionary work in the sixteenth, seventeenth and eighteenth centuries was bitterly disappointing. "Neither materially nor morally were the natives benefited by their contact with Europeans." The second period when European and American missionary societies rapidly followed one another in initiating missionary work in Pagan Africa is brilliant with the names of Livingstone, George Grenfell, Alfred Saker, Krapf, MacKay, Mary Slessor, Dan Crawford, Dr. Schweitzer, Westermann, Arnot, Lott Carey, Donald Fraser and a host of others. Among the very earliest pioneers to be sent out was Samuel J. Mills, one of the four whose fervent appeal led to the founding of the American Board. He went out to prospect for a new colony for freed slaves in Liberia. It was James Wilson, an American Board missionary, who in 1834 discovered that wonderful Vai people who, under the influence of the Arab traders, had evolved their own system of writing.

There is no monotony in this Acts of the Apostles in Africa. Many costly experiments were tried and many marvelous results achieved in this period of modern missions which hardly covers the span of a single life. There were strange movements among the African leaders also.

A typical figure appeared on the Gold Coast during the Great War, a native catechumen of the Wesleyan Methodist group, who called himself "The Prophet Harris." There have been other African leaders like him. He traveled through his country preaching against idol worship and appealing to his hearers in the name of Jesus. When he went over into French territory he was arrested and imprisoned and disappeared. The result of his work, however, stirred great numbers. "In six years' time the missionaries baptized more than 36,000 adults, all converts from paganism, and in 1920 no less than 15,000 more were being prepared for baptism." There should have been more extended mention of the African contribution to the evangelizing of the continent.

Space will not permit us to give adequate examples from this vast compendium of missionary history. Each section of the book is clear and complete. One solemn impression lingers as the book is closed—the terrible cost of this missionary effort. Hardly a pioneer group went out but it was decimated by death in a few months. Those who survived gave their all. As an example of the courage, fortitude and perseverance of these African pioneers, Rebmann may be mentioned. Colleagues

who were sent to him died or were stricken ill but he carried on single handed. "Rebmann's wife was removed by death, and blindness came upon him. In 1873 Sir Bartle Frere found him a complete wreck and after twenty-nine years of toil without a single furlough and with only a handful of converts as reward, he withdrew from the field" and died in Germany in 1876.

Upon such foundation, laid in tears and sanctified with the sacrifice of hundreds of the noblest sons and daughters of the Church, has been built the vast network of mission centers with their varied organizations, stretching from coast to coast across the vast jungles of Pagan Africa.

ERNEST W. RIGGS

Biography

Mustapha Kemal of Turkey, by H. E. Wortham (Little, Brown and Company, $2.50). Mr. Wortham, the author, is an Englishman who, for ten years covering the period of the war, was editor of a daily paper in Cairo, a professional writer and a student of Islamic civilization. His *Mustapha Kemal of Turkey* does not spring from personal acquaintance with the distinguished Turkish leader, but is the result of a wide perusal of well known sources such as Mustapha's reminiscences published in the Turkish *Millet,* his six days' speech before the Grand General Assembly, German writers on the Turkish campaign, Clair Price's *The Rebirth of Turkey,* newspaper clippings, and many other documents.

The book gives to the world no new information about Mustapha Kemal or the New Turkish order. It is, however, a readable and generally reliable compilation of historic events and episodes out of which come an intrepid leader and a new Turkey.

Mustapha was the name given the lad at his birth in Saloniki about 1881, but "Kemal," meaning "perfection" in Arabic, was conferred upon him by his military teacher when the student began to show those qualities which have since carried him into power.

As a youth he revealed a spirit of independence which led to a flogging in the mosque school and turned him to a military career. He had a large share in the creation of the Committee of Union and Progress in Saloniki and the subsequent overthrow of Abdul Hamid. At the same time, he was ambitious, kept his own counsels, was not fully trusted by his colleagues, and never gave up his purpose to achieve authority and power. During the war he distrusted the Young Turk Party leaders and was not in favor of Turkey's being under German commanders and fighting the wars of Germany. He had an abounding faith in the people of Turkey and their ability to control their own affairs, but a profound distrust of her leaders and methods.

After he had tried every means known to him at the close of the war to concentrate authority and power in himself through the Sultan, Mohammed VI, he gradually became a separatist and finally an outlaw in the interior of the country with a price upon his head. His objective was "Turkey the master of her own affairs, free from foreign dictation." The occupation of Constantinople by foreign forces and the aggressiveness of the Greeks from Smyrna played into his hands. "To shake off the live hand of Europe and the dead hand of Islam" became the aim of his expanding party. He did not, however, become confident of his position as dictator until he, as Commander-in-Chief of the Turkish army, had driven the invading Greeks into the sea and he was acclaimed the *Ghazi,* the *victorious.*

The Grand General Assembly, assembled at Angora, began to serve his purpose when he proved to it that it alone had the right to express the will of the people and that their authority was supreme. After this the deposition of the Sultan, the expulsion of the Caliph of Islam, and the many religious, social, and intellectual reforms followed in orderly succession. Enemies were suppressed and the organization perfected until Mustapha Kemal, the Ghazi, as leader of the Turkish Assembly, stands as one of the arbitrary and forceful rulers of the world. He has retained some close associates of known capacity like Fevzi Bey and Ismet Pasha who are thought quite capable of continuing the régime in case of the retirement or death of Kemal.

The author has made the common mistake of stating that the fez stood as the symbol of Turkish manhood and religion; that it distinguished the Turk from the Christian. He must have known that the Greek and Armenian Christians were forced to wear the fez. Although the book bears the date 1931, it states that the second article of the Constitution proclaims that the religion of the Turkish state is Islam, evidently not knowing that this article was removed by the Assembly more than a year ago. The book is the best consecutive story I know of the rise of the New Turkey from the ruins of the old discredited if not execrated régime.

JAMES L. BARTON.

Russia

The Challenge of Russia, by Sherwood Eddy (Farrar & Rinehart, $2.50). A flood of books has poured forth on Russia in recent months. It is without exception the most popular subject for travelogue, lecture, essay, or book at the moment. Everyone who expects to hold the public attention on the lecture platform must do his bit on Russia.

Sherwood Eddy's book appeared in January, and the sales have exceeded ten thousand, while many tens of thousands of the pamphlet edition have spread the message of the book among students and in popular forum audiences across the country.

It is the most timely and popular book Mr. Eddy has written among the dozen or more that have appeared from his pen. It summarizes his six trips of observation into Russia with his annual parties of economic investigators and is based upon wide reading, intimate touch with the leaders in the Russian drama, and a mind accustomed to analyze quickly and accurately the outstanding features of a national situation.

Those who have heard Mr. Eddy lecture, appreciate that he writes of Russia with sympathetic attitude. He is not afraid of the word "Communism" nor of the experiment Russia is making. He sees in it a united, coöperative, socialized order in contrast to competitive, individualistic, nationalistic states of the Western world. With his deep interest in social reforms, he can praise this great national effort because he can understand it. He sees the youth of that country challenged and aroused and inflamed with a passion for the final victory of the party they serve. It may be only a class war, but it has called forth from its champions such an admirable enthusiasm and such long-continued national sacrifices that it seems to the author to transcend the quiet, calculating attitude of the individualistic nations.

On the other hand, in the last third of the book, the criticisms of Russia are so bitter and direct, that it is surprising that nation continues to regard the author as one of its frank but true friends. But it is equally clear that the author writes from a downright Christian point of view, and with his vehement evangelistic temperament, it would be impossible for him to sympathize with the atheistic and destructive policies of the present party in power.

While the author never claims the long experience or residence in Russia that would class him as an "expert," it must be admitted that he has put into this book by far the best collection of well selected figures of any recent book on Russia. Anyone who wishes to become acquainted with the real problems of Russia will find them well discussed and carefully analyzed here. From his ready style, but even more from his habit of packing every sentence, whether spoken or written, as full of facts as it will hold, the reader can be sure he is getting the cream of what he wants to know about Russia. It has probably influenced the students of America in the last six months more than any other book written on this timely theme.

D. B. E.

New Russia's Primer: The Story of the Five-Year Plan, by M. Ilin; translated from the Russian by George S. Counts and Nucia P. Lodge (Houghton Mifflin Company, $1.75). The author is a young Soviet engineer. Professor Counts of Columbia, the translator, tells us: "The book was written for use in the schools and was designed for children from twelve to fourteen years of age. It presents the major provisions of the Five-Year Plan with extraordinary clarity and charm. In fact, it is in many respects the best account of the Plan for the general reader that I have seen, either in Russian or in English. It also tells us something of the ideas on which Soviet children are being nurtured today."

Sermons

My Tomorrow's Self, by Samuel McPheeters Glasgow (Richard R. Smith, $1.50), is a volume of sermons to youth. The stronger, deeper demands made by faith are especially well set forth in the chapter, "My Tomorrow's Self Skulking in the Protected Areas," where the superficial, unscarred church member is scored: "It is impossible to harness him to a real sustained task. About the real work of the church and of the Kingdom, and the real interests of the souls of men, and the real battlefield, he is only casually concerned, and some-

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times quite patronizing in his interest. If there is any sacrificial task or one that demands grit and courage and an inner determination he will be away on a trip when you ring up his number. This type prides himself on not being a 'fanatic.' He doesn't believe in over-emphasizing his religion."

Sermons in Argot, by James I. Vance, D.D. (Richard R. Smith, $.50), are what the title implies—sermons in the every-day language of the present time, just as the New Testament was written in the every-day language of its time. But not only the language, the illustrations, the comparisons, are drawn from our modern life. He writes of go-getters, the creed of a gimper, the story of the rails, of Tertius the stenographer, of a young thoroughbred, of those who are down and out. In all these discourses the vital Christian message is preached.

Great Sermons by Young Preachers, was compiled by Edward L. Keller (Richard R. Smith, $2.00). He sent thousands of letters to ministers and laymen of eleven of the largest denominations in America asking them to name the minister in their own denomination whom they considered "the most outstanding popular preacher who is not over thirty-five years of age." The minister receiving the highest number of votes in each denomination was asked to send a sermon on the subject that most appealed to him. Two were chosen from the four largest denominations. Each of the fifteen sermons is preceded by a brief biographical sketch of the preacher.

Prayer-Meeting Talks, by Henry T. Sell, D.D. (Fleming Revell, $1.25), author of thirteen books of Bible studies, of three books of five-minute sermons for young people, is a collection of addresses prepared entirely with the needs of the mid-week prayer-meeting in view. They are condensed but capable of expansion, and their practical helpfulness is indicated by the choice of subjects such as: the effect of work on character; the lessons of defeat; doing, the means of knowing; emancipation from worry; the exaltation of the commonplace; being better than we are; the Christian in business—to mention a few of the forty-seven topics.

Youth on the March, by Clifton D. Gray, president Bates College (Richard R. Smith, $2.00), consists of baccalaureate sermons and chapel addresses during the past decade. He preached on the loyalties of educated men, the heroism of faith, sustained moral enthusiasm, education and character, straight thinking, *real* thinking, happiness and healthy-mindedness—subjects that appeal to youth.

Other Books Received

The Golden Book of Faith, by Thomas Curtis Clark (Richard R. Smith, $2.00), is the sixth in a series of valuable anthologies of verse prepared by this author. The poets represented range from, of course, the Brownings, Tennyson, Wordsworth, Emerson, Longfellow, Lowell, Whittier, Walt Whitman, to the moderns like Carl Sandburg, Don Marquis, Philip Bourke Marston, Joyce Kilmer and many others, and the choice of poems is most discriminating. The book is one that will not only give the reader pleasure and strengthen his faith, but will provide weapons to his hand in his war with doubt in the souls of others.

The Daughter of Abd Salam, by Florence Mary Fitch (Richard G. Badger, Boston), is a profusely and pleasantly illustrated story of a peasant woman in Palestine, which portrays village life in that land as it is today.

The Adventures of Mr. Friend, by Harold B. Hunting (Friendship Press, New York, cloth $1.00, paper $.75) is a book of true stories of real people who have tried to help their neighbors in the stump country of Wisconsin, the dairy farms of Illinois, the cantaloup fields of California, the cotton plantations of Mississippi, and other scenes of country life. They are simply and interestingly written.

Roving with the Migrants, by Adela J. Ballard (Missionary Education Movement, 150 Fifth Avenue, New York, paper $.50) is an intensely interesting account of this very new type of home missionary work, with a number of appealing illustrations.

Books by West Africa Missionaries

BY GLADWYN MURRAY CHILDS

I. Translations of the Bible. A. Revisions now more or less definitive: The Four Gospels and Acts of the Apostles; Epistles and Revelations; Psalms; these are printed by the British and Foreign Bible Society, Portuguese and Umbundu in parallel columns, the Umbundu text the work of Drs. Sanders, Ennis, and Tucker. B. Earlier translations not revised: Gospels and Acts in various

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editions; Epistles; Genesis; Joshua, Judges, Ruth, Samuel, Kings; Psalms; Proverbs. These were mostly the work of Drs. Sanders and Stover and printed on the Mission Press.

II. Bible Commentaries and Lessons. A. For general use: *Old Testament Stories,** by W. M. Stover; *Words of Jesus,* by Dr. Stover, printed on Mission Press; *Sunday School Lessons,* by M. W. Ennis, H. H. Stover, M. L. Tucker, J. T. Tucker, E. C. Redick, and others, 1917-18, Mission Press; B. Currie Institute textbooks, all printed on Mission Press: *Life of Jesus; Life of Paul; Commentary on Matthew; Lessons from Joshua;* all these by J. T. Tucker.

III. Doctrine and Morals. *Catechism,* 1915; *New Catechism in Diglot,* by Elizabeth Ennis in 1925 (Portuguese by E. Figueiredo); *Primer of Theology,* by J. T. Tucker, 1919; *Church History to Fourth Century,* by Helen H. Stover, 1917; *Pilgrims' Progress,* translated by Dr. Sanders; all but last printed on the Mission Press.

IV. School Books. *Umbundu Primer, Umbundu Arithmetic,* and *Portuguese Arithmetic,* by Margaret Melville; *Spelling Book,* by Janette Miller; *Nature Reader,* by Mabel Stokey; *Reader of Stories and Proverbs,* by Misses Redick and Stimpson; *Portuguese Lessons,* by J. T. Tucker; *Portuguese Lessons,* by Elizabeth Mackenzie; *Tropical Medicine* (in Diglot), by E. Figueiredo and Madelino Chipa; all these printed on the Mission Press.

V. Books Dealing with the Language. *Observations upon the Grammatical Structure of the Umbundu,* by Wesley Stover, 1885; *Vocabulary of the Umbundu Language,* by W. H. Sanders and W. E. Fay, 1885; *Vocabulary of the Umbundu Language,* by W. H. Sanders, 1911; *First Lessons in Umbundu,* by Helen Stover; *A Collection of Umbundu Proverbs, Adages and Conundrums;* the first two books printed by Todd, Boston, the last two on the Mission Press.

VI. Service Books. *Hymns,* compiled by Dr. F. C. Wellman, 1893, 1902, printed on Mission Press; *Hymns in Umbundu and Portuguese,* printed in Lisbon.

VII. Miscellaneous (these are in English). *The Story of Chisamba,* by H. W. Barker; *How to Keep Well,* by Drs. Robert Moffat and Henry Hollenbeck; *Annual Reports of the Mission; Jubilee Chimes; Ndaka*—a native newspaper edited and published by the Mission for several years (Umbundu); *Drums in the Darkness,* by J. T. Tucker, (1927).

*The Umbundu titles are not used in this list.

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Back Row: Rev. S. B. Chase, Superintendent Walker, Superintendent Baird, Mr. LeFebre, Mr. Sheffer. Front Row: Mrs. Penrose, Mr. Dole, Mrs. Dole, President Penrose, Miss Lucille Day.

A Recognition Service

Before Mr. and Mrs. R. Eugene Dole sailed on June 20 for West Africa a Recognition Service was held for them in Pilgrim Church, Lewiston, Idaho, of which Rev. L. A. Sheffer is pastor. He introduced the speakers. Dr. Stephen B. L. Penrose delivered the principal address. He said the Doles would be able to capitalize in soul saving upon the investments of a life of service by Dr. William M. Sanders. "I wish I could go with these young people," he added; "I wish I had my sight again and could bring to realization the life of service that is possible in that land where 500 years from today will shine a great light of gladness and civilization because of the work of the toilers of today."

Mrs. Penrose read the paper commissioning the Doles to their term of service, which was signed by Mrs. L. O. Lee and Rev. Ernest W. Riggs. Miss Lucille Day, formerly of the Near East Mission, read a letter of welcome to the field written by Rev. Gladwyn M. Childs of Bailundo. Rev. S. B. Chase, first pastor of Pilgrim Church and lifelong friend of the Doles, gave the salutation; Dr. L. O. Baird, superintendent for Washington and Idaho, offered the prayer of consecration; Rev. James F. Walker, superintendent of the Intermountain District, spoke the Godspeed from the churches; Rev. J. J. LeFebre, pastor of the Lewiston Orchards Church, offered the prayer of invocation. Afterwards a picture of the principals in the service was taken.

How's That for Reckless Zeal?

Rev. O. E. Lovell, in charge of the Day Schools Department of the Board's South Africa Mission, sends in a little tidbit of interest:

"I found a young native girl assistant who graduated from Normal last December and is now in her first appointment. This girl has recently purchased on the time-payment plan an expensive set of books to help her in her school work. The books are excellent for the purpose, and are costing her about $45. What do you think her salary amounts to? $180. One-fourth of her annual income for a set of books! And young native girls, like their white contemporaries, have some interest in silk stockings and other female vanities (!). Now how's that for reckless zeal in the cause?"

The Eldredge Fowler Memorial Hall

of the Doshisha Girls' School is under construction and will probably be completed by Christmas. One third of the cost was contributed in 1918 by Mrs. Eldredge Fowler (Margaret Brewer) who served as an officer of the W.B.M.I. in the days of Dr. Neesima, and by Mr. Fowler's daughter, Kate Van Santvoord Merle-Smith, who as a girl had visited Japan with her father and spent some weeks as guest of the Doshisha Girls' School.

The other two-thirds of the cost were raised in equal parts by the Alumnae and Undergraduate Students' Association of the Girls' Academy and Woman's Colleges and by an appropriation from the funds of the Doshisha itself. Professor Takeda, director of the College of Architecture of the Kyoto Imperial University, is generously giving his services in drawing plans and supervising the work.

An Eldredge Fowler Chapel, with seating accommodations for 2,000, is the main feature of the block of buildings. It will have its own separate hot-air furnace. An innovation in the life of the Doshisha is a central heat-

ing plant which will extend to Pacific Hall and James Hall.

Her Soul Is Marching On

The spirit of Miss Corinna Shattuck, the heroine of Ourfa, has been carrying on, for twenty years after her passing from her earthly life, in the life of one who had been a little Assyrian orphan under her care. That had been in the terrible days when Miss Shattuck, having single-handed saved thousands from massacre, was saving them from starvation through her wonderful industrial work. **Mrs. Jesse K. Marden** of Athens, Greece, tells the story of little Zimroot.

"Somehow it was given her to catch the secret of Miss Shattuck's power. She knew it was her religion, her love for Jesus, and His presence with her. Years afterward, when her remarkable career as a Bible-reader was nearing its close, she gave this testimony: 'When I was a child it seemed to me that Miss Shattuck was like Jesus. I was sure that God had helped her to carry on all that great work because of her love for Him. I would throughout all my life try to represent Jesus to the people who were near me just as Miss Shattuck did.'

"How well Zimroot Babaian fulfilled her high resolve her intimate friends knew. She was led into the special service of a Bible-reader; would go into a community, with rare tact make friends with the people, draw near to the women, be friendly with children, and so live among them that they came to recognize and know the source of her power.

"Twice she was deported with the Armenian people among whom she had cast her lot: first from Ourfa, later from burning Smyrna. For the past eight years she has been a refugee in Greece. She has ministered to those about her in every possible way, ready day or night to respond to a call for help, the strength of answered prayer sustaining her. She led hundreds into faith—how many she could never know; only He could know who said 'Not one shall perish, neither shall anyone pluck them out of my Father's hand.' It was after weeks of physical weakness and pain, all brought on by her self-sacrificing devotion to duty, that this heroic soul passed out into the Eternal Presence."

But Corinna Shattuck's soul still goes marching on. Adds Mrs. Marden: "A few weeks after Zimroot's passing on, a neighbor and friend of hers, a younger woman, offered herself to take up the work that had been laid down. She felt definitely called to do this for Christ. So today she is at her post, carrying on her friend's work—or shall we say Corinna Shattuck's work?—with the same spirit of invincible faith and love.

The International Conference on African Children

organized by the Save the Children International Union, was brought to a close in Geneva on July 10. It may be considered a success, both from the point of view of the number and eminence of the participants and of the spirit which directed the discussion.

The Conference decided that a permanent center of information regarding African children should be constituted in Geneva, and that this task should be entrusted to the Save the Children International Union.

The Conference passed no resolutions—only conclusions drawn up by the commissions of experts. These conclusions concern the campaign against infant mortality, education and native child labor, and they will be submitted to all the colonial administrations in Africa.

Nurturing the Christian Life

"A student in my class," writes **Miss Louise Torrence** of Mt. Silinda Institute, had long seemed under a cloud, so to speak. He had made confession of sins committed but seemed unable to get back his naturally happy smile and joy in living.

"He never took part in meetings of testimony and prayer, and when I asked him why he said he was afraid of the people. I asked him to try to go to a quiet place alone in the forest for Bible study and prayer at a certain time every day that God might give him victory over his fear.

"After vacation, the fourth week of school, this young man stood up in a meeting and testified. From that time hardly a week passed that he did not take some part in a religious meeting. A new light of joy came into his eyes and his whole countenance.

"Some weeks later I asked him, 'What is it that has brought the joy back into your face and has given you victory over your fear?' He answered very simply and without hesitation: 'Do you remember that you suggested that I go to a quiet spot in the forest alone to pray and read my Bible every day? Since that day I have not failed to keep the quiet time. That is why I have lost my fear and have found joy in my heart.' "

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Dr. Schweizer Carries on Work Begun by the American Board

Books and magazine articles are telling us how Dr. Albert Schweizer is adding to his fame as a musician and author by that which comes from his service as a medical missionary. It may not be generally known that the first chapters in the missionary history of the region where his hospital is located appeared in the MISSIONARY HERALD of a century ago.

When American Christians began to consider their duty to take an active part in carrying the Gospel to distant lands, their thoughts early turned towards Africa. In fact, the first foreign missionary society formed in America planned, as described in the HERALD of May, 1930, to send to Africa as its representatives some persons that had been brought from that land as slaves. In 1825 at the annual meeting of the American Board it was voted to establish a mission in Africa as soon as the Prudential Committee could find a way to do so. Nothing definite for carrying out the plan was done until 1833 when Messrs. John L. Wilson and Stephen Wyncoop went on a tour of inspection in a ship carrying a company of emigrants sent out by the Colonization Society of Maryland. At Cape Palmas, where the Society had purchased for its colony a tract of about twenty-six square miles, it offered six acres of this for the use of a mission.

The Board decided to open what was at first known as the West African Mission. In 1834, Mr. and Mrs. Wilson reached Cape Palmas, where a frame house that he had carried out on his former visit, was awaiting their use. A "colored female" who accompanied them was probably a servant and had perhaps been a slave in the North Carolina family of Mr. Wilson. She is mentioned as assisting Mrs. Wilson in a school that was soon opened. In this connection it may be noted that Mr. R. V. James, who two years later joined the mission as a printer, was the first colored person to be entered on the list of the American Board's (assistant) missionaries. As a native of the state of New York, he was free-born. He afterwards married Mrs. Strobel, the woman already mentioned as going out with the Wilsons.

In 1842 the mission re-moved further south, and for thirty years "The Gaboon Mission" was the title under which the MISSIONARY HERALD printed letters coming from the new location. The northern division of French Equatorial Africa (French Congo) is still officially designated as "Gaboon," and within its borders Dr. Schweizer is continuing the work once done by medical missionaries from America. In 1870 the American Board transferred the mission to the Presbyterian Board, which still later gave it over to the Evangelical Missionary Society of Paris.

China Needs Consecrated Physicians

The Leader of Peiping printed a long summary of the address given by Dr. Hu Shih at the commencement exercises of the Peiping Union Medical College. From it we quote a few brief paragraphs.

"It is probably safe to say that the proportion of modern trained doctors to the population in the interior provinces cannot be more than one to every million people. Take my own district in southern Anhui as an example. The whole vicinity of two *hsien* with a population of over half a million is relying upon an opium-smoking quack doctor in all grave matters of life and death.

"These are fields for the medical missionary. The modern physician, it is true, is badly needed in the cities, but he is far more needed in these backward provinces of the interior, in those regions where smallpox is a godsend and malaria a birthright; where quackery prevails and prevention is unknown; where curable diseases and preventable epidemics kill thousands, and where millions of lives resign themselves to Nature and Fate and Ignorance.

"I shall feel inspired to be connected with a medical institution in which the students form themselves into medical volunteer bands, study the medical needs of the country, map out the various backward provinces as their respective 'spheres of influence,' and dedicate themselves to the truly grand task of saving the bodies and lives of the millions, and of conquering those regions to modern medicine and to the glory of their Alma Mater."

Preparing for the Tasks of the World to Come

Miss Frances Clapp of Doshisha University tells this story of a non-Christian army officer who married a Christian wife. "In spite of many hardships and much persecution her beautiful character and devotion won him, and after a number of years he became a very earnest Christian, preaching often to his men and influencing all about him. After his retirement from the army he attended a leading theological school. When asked whether, at his age, he still had any thought of entering the ministry, he replied that he had not, but since he felt he had lost so many of his best years of service for Christ in *this* life, he wanted to make it up in the future life by being as well prepared as possible for the tasks he might have there."

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PERSONALIA

DR. KENYON L. BUTTERFIELD was present at a session of the 59th annual meeting of the Japan Mission, and his report of experimental rural work now being conducted in India, China, and the Philippines was listened to attentively and he was kept answering questions long after his address was finished.

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Rev. and Mrs. Ralph Harlow have been in Geneva this summer where Mr. Harlow expected to help in Professor de Madariaga's seminar on international problems at the Students' International Union. At the last moment, however, Señor de Madariaga accepted the position of Ambassador from Spain to the United States, and Mr. Harlow became sole director of the Union and responsible for the seminar. There were three pensions full of students, over 150 in all, and he had a selected inner group of 30 in the seminar.

Miss Mabel E. Long, after ten years of teaching in Bulgaria, has joined the staff of the American Junior College for Girls in Athens; this summer she has been giving her time to language study and is much encouraged by the fact that many words closely resemble the Bulgarian, and so do many forms of the verbs and the constructions.

Professor and Mrs. Harrison A. Maynard of International College, Izmir (Smyrna), will have the pleasure of welcoming their eldest son, Robert, to the staff of the College when it opens this fall.

Henry Hamilton Bissell, coxswain of the Harvard crew, who won the race with Yale on the Thames near New London in June, is the son of the late Rev. Henry G. Bissell, and grandson of Rev. Lemuel Bissell, both missionaries of the American Board in India.

Rev. J. K. Sinnatamby

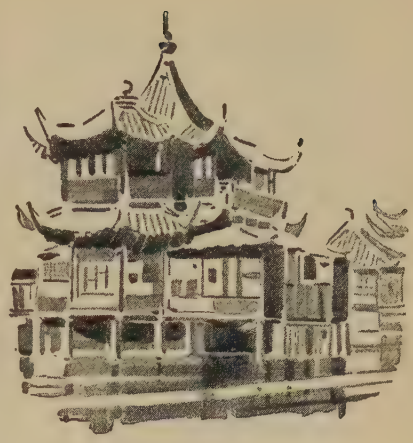
Rev. J. K. Sinnatamby, whose death occurred on July 28, has been in the service of the Jaffna Mission and church for about thirty-five years. He was the son of a Jaffna College teacher and received his education in that institution finishing off with the B.A. course of the Calcutta University. After some time as teacher in the college he went as the first missionary of the Native Evangelical Society of the Jaffna Church to Tondhi in South India. He had been influential in getting this mission started, having aroused the interest of the Jaffna College boys and the people in this forward move. After some years he came back to Jaffna College as a teacher and later left to enter the ministry. He has been the pastor of a number of churches and was a forceful character in the communities he touched. He made it a point to move freely with the Hindus as well as the Christians and was able to wield a wide influence in all social and civic matters. His interest in the schools led the Jaffna Council to appoint him as manager of all the vernacular schools for a period of years. He was in demand as a public speaker and especially as an interpreter. For a number of years he has been honored by being elected president of the Council of the churches and in that capacity has rendered much service not only in the deliberations of the Council but on various committees and deputations. At the time of his death he was president of the Council and pastor of the Uduvil church, the large church which is attended by the girls of the Uduvil school.

John Bicknell

Henry Josiah Bostwick

Henry J. Bostwick was laid to rest in Oakhill Cemetery, San José, California, on what would have been his 68th birthday, July 6, 1931.

In the years during which that prince of missionaries, Dr. W. S. Ament, was pastor of the Congregational Church in Medina, Ohio, between two valuable terms of service in North China, he was on the watch for just the right man to secure for treasurer of the North China Mission of the American Board. He felt that he had found a young man of the type desired in his Medina church, and in 1887 Mr. and Mrs. Bostwick were sent to China by the Board and stationed at Tientsin.



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In those days Tientsin was the only station of the Board situated on the railway. Freight and mail in very large quantities had to be forwarded to the interior by private couriers and native cargo boats or carts. It required eighteen days for the mail courier to reach the most remote station, Fenchow. It was a matter of no small pride to Mr. Bostwick that mails and supplies very seldom went astray. The Bostwick home was sometimes spoken of as a hotel, so many missionaries on their way to or from the interior being made welcome there.

Mr. Bostwick's work became so heavy that his sister came out in 1892 as his assistant. In these times oversight of the Board's financial interests is less complicated. Intensely and constantly busy, he yet found time for special Christian service. He organized and taught a large class of young Chinese who, coming from the South, did not readily understand the Mandarin language of the services conducted for the Chinese of the North. This eventually became the Y.M.C.A. of Tientsin and its first headquarters was in a building put up for the class in Mr. Bostwick's compound.

After his first term of ten years Mr. Bostwick felt that he must remain in this country because of family needs, and Judson Smith, beloved secretary of the Board, said that if he could not have Mr. Bostwick in China again he wanted him at the Sanitarium in Clifton Springs, of which Dr. Smith was one of the trustees. Mr. Bostwick became assistant manager of that institution, and after the death of Dr. Henry Foster, the founder, became treasurer and business manager.

In 1918 Mr. and Mrs. Bostwick came to California, as a milder climate seemed desirable, and for several years he was business manager of a new hospital in San José. He was senior deacon and also treasurer of the First Congregational Church, was beloved by a wide circle of friends and will be greatly missed by the church in which he took such an active part.

EMILY F. BOSTWICK.

Sarah Sears Smith

Sarah Eldridge Sears was born in 1848 in Dalton, Massachusetts, where her father was a minister. Later homes were Westfield and Ashfield; she attended Westfield Academy and

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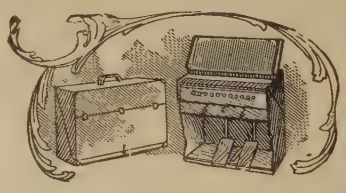
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Mount Holyoke Seminary where she taught for a short time as well. The thought of foreign missions was familiar to her but it was not until someone, perhaps a missionary on furlough, suggested her going to Mardin, that she came to a decision as to her duty. A year later, in 1874, she joined the Eastern Turkey Mission and taught in the girls' school in Mardin.

Ten years later she married Rev. John Francis Smith, a professor in the Theological Seminary at Marsovan, and was thus transferred to the Western Turkey Mission. An associate of hers in Marsovan, Mrs. Sarah D. Riggs, says of her: "I know that she was much appreciated in Mardin. Her marriage was a very happy one and she loved her husband's children devotedly. She was markedly a New England woman; a good housekeeper; hospitable. She visited a good deal in Mohammedan families, as her languages were Arabic and Turkish. She had for several years charge of the home for boys connected with Anatolia College, and many Armenian and Greek men now speak of her as their 'mother' who were then between the ages of twelve and sixteen. She did a great work for those boys."

This work she continued after the death of her husband in 1896 until 1914 when she came to America to retire. For a while she made her home in Corvallis, Oregon, but was living with her only son Wallace in Billings, Montana, when she entered her eternal home on June 27, 1931. Rev. Henry F. Smith, pastor of the Congregational Church of West Medford is her stepson.

THE CHRONICLE

APPOINTMENTS

June 23. Miss Eleanor Marvin of Madison, Wisconsin, for one year as a teacher in the American Junior College for Girls, Athens, Greece.

July 21. Mr. Donald R. Fessler of Omaha, Nebraska, for a three-year term as teacher in Jefferson Academy, Tungchow, North China.

FURLOUGH AUTHORIZED

July 7. Mr. L. Curtis Guise of the Madura Mission, beginning in the spring of 1932.

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SAILINGS FOR THE FIELD

July 15. From New York, Dr. and Mrs. Jesse K. Marden, returning to the Near East Mission.

August 5. From New York, Mr. T. Scott Mendenhall, joining the Near East Mission.

August 8. From New York, Mr. F. Sidney Dart and Rev. and Mrs. Henry A. Neipp, returning to the West Central Africa Mission.

August 15. From Vancouver, Rev. Earle H. Ballou and family, returning to the North China Mission, and Dr. Clara G. Nutting to join the staff of Yenching University; Dr. Lora G. Dyer, returning to the Foochow Mission; Mrs. Glenna K. Crew, Miss Theresa M. Ruder and Mr. Jesse M. Trotter, joining the Japan Mission.

August 15. From New York, Miss Agnes Fenenga, returning to the Near East Mission; Mr. James W. Abel, Mr. Robert J. Greef, Mr. Paul C. Mitchell and family, Mr. John F. Allison and Miss Florence Swan, joining the Near East Mission; Mr. and Mrs. T. C. Greene, to make their home with Dr. and Mrs. Albert W. Dewey of the Near East Mission.

August 21. From San Francisco, Mrs. Marion E. Hall and son, and Miss Edith Husted, returning to the Japan Mission; Mr. and Mrs. Guy Thelin, returning to the Foochow Mission; Miss Lyda Houston, joining the Foochow Mission.

August 21. From New York, Mr. Donald E. Webster and family, joining the staff of International College, Izmir.

August 25. From New York, Mr. and Mrs. James K. Lyman and Mrs. Ernest C. Partridge, returning to the Near East Mission; Miss Eleanor Oliphint and Miss Margaret Hinman, joining the Near East Mission.

August 28. From San Francisco, Rev. Robert W. McClure and family, returning to the Foochow Mission; Mrs. Percy T. Watson, returning to the North China Mission.

August 30. From New York, Mrs. Clarence Wolsted and family, returning to the Madura Mission; Miss Ethel M. LeRoy, joining the Marathi Mission.

September 3. From San Francisco, Miss Katherine Fanning, returning to the Japan Mission; Miss Alice Murphy, returning to the North China Mission.

September 12. From Vancouver, Rev. and Mrs. Willard L. Beard, returning to the Foochow Mission; Rev. William R. Leete and family, returning to the North China Mission; Miss Josephine Walker, returning to the Shaowu Mission.

ARRIVALS FROM THE FIELD

June 30. In New York, Miss Margaret G. Hammaker of Sholapur, India.

July 15. In San Francisco, Rev. Lucius C. Porter of Peiping, China.

DEATH

July 2. In San José, California, Mr. Henry J. Bostwick, business manager of North China Mission 1887–1897.

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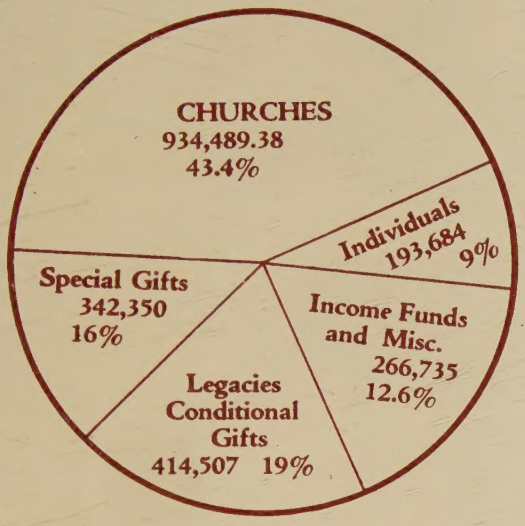

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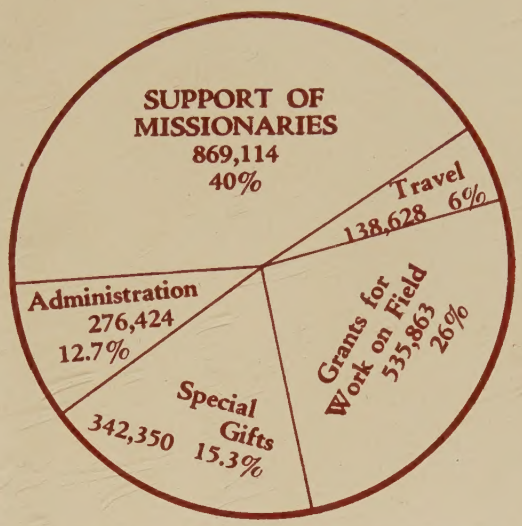

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